

Albert Einstein, Scientist



Job, Man of Faith

February 1968

In this issue:

The Convergence of
Science & Religion

The Era
Improvement

"Einstein had to have the kind of dogged conviction that could have allowed him to say with Job, 'Though he slay me, yet will I trust in him.'" See page 62.

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Cover Note:

Physicist Albert Einstein and the Old Testament prophet Job have become well-recognized symbols of men who were deeply concerned with life and who probed its meaning, each ultimately finding in his search a lasting faith in God's goodness.

The search for truth by men of science and religion is lucidly described in "The Convergence of Science and Religion" on page 62 by Nobel Prize-winning physicist Charles H. Townes. Dr. Townes is not a Latter-day Saint, but his thoughts on the subject will be of great interest to members of the Church.

Our cover is related to Dr. Townes' article. The portraits of Einstein and Job are by Salt Lake artist Dale Kilbourn, whose artwork has become familiar to Latter-day Saints through the "Be Honest With Yourself" series and the "Signs of the True Church" series. He painted some of the posters in each series. Some of the murals in the Arizona Temple Bureau of Information at Mesa are also by him.

Perhaps readers will be interested to know that, due to conditions associated with selecting a suitable cover, the artist could not be given his assignment until late one afternoon just two days before it was needed for press deadlines. He returned two days later with his portraits of Einstein and Job. We hope readers will enjoy his interpretation of the thought-lined face of Einstein and the wise, serene face of Job.

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The Voice of the Church

February 1968

Volume 71, Number 2

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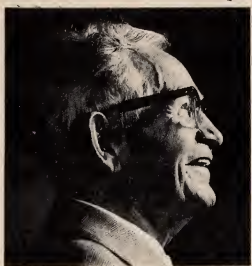
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The Editor's Page



By President David O. McKay

Sermons in a Sentence or Two

● If you would obtain the highest success and the most contentment of mind, practice in your daily contacts the ideals of the gospel of Jesus Christ.

Whatever you have chosen as your profession, do your best to excel.

The thing that a man really believes in his heart is the thing that he really thinks. What he actually thinks is the thing he lives.

Men do not go beyond their ideals. They often fall short of them, but they never go beyond them.

With all my heart, I say to you that usefulness, pleasure, joy, and happiness in this life come by following Christ's admonition of seeking first his kingdom.

When the people who call themselves Christian militantly enlist under the leadership of the one to whom they refer as King of the world; when they accept as facts and not as theories his moral and spiritual teachings; when for selfishness they substitute kindness and thoughtfulness toward others; when they aggressively defend the principles of true liberty, then may we begin to realize the hope that wrong may be abolished, righteousness may be enthroned in human hearts, and honest relations may become the daily practice of society. Then, and not until then, will the kingdoms of this world become the kingdom of our God.

It is true that self-preservation is the first law of nature, but it is not a law of spiritual growth. He who lets selfishness and his passions rule him binds his soul in slavery, but he who, in the majesty of spiritual strength, uses his physical tendencies and yearnings and his possessions to serve purposes higher than personal indulgence and comfort takes the first step toward the happy and useful life.

Truly, the time has come, as perhaps never before, when men should counsel together and in wisdom determine how the world may be made a better place in which to live.

An active, sincere faith in the basic teachings of Jesus of Nazareth is the greatest need of the world. Because many reject this truth is all the more reason why sincere believers should proclaim it.

Man needs a rededication to the principles of unselfishness. No peace or freedom can come to the world as long as men live only for themselves.

Obedience to Christ and his laws brings life and life eternal.

We cannot truly believe that we are the children of God and that God exists without our also believing in the final inevitable triumph of truth expressed in the gospel of Jesus Christ.

If you will live in accordance with the humble principles under the covenants you made at the water's edge, and since that time that you have made in sacrament meetings, and that many of you have made in the House of God, you will fill a noble mission, and God will reward you.

The mission of the Church is to proclaim the truth of the restored gospel, to uplift society that people may mingle more amicably one with another, and to create in our communities a wholesome environment in which our children may find strength to resist temptation, and encouragement to strive for cultural and spiritual attainment.

The restored gospel is a rational philosophy that teaches men how to get happiness in this life and in the life to come.

God help us to be true to our responsibilities and to our callings, and especially to the responsibility we bear as fathers and mothers of the children of Zion—heaven's treasures given to us.

One never develops character by yielding to wrong. Strength comes by resisting!

Nature's law is the survival of the fittest. God's law is: Use your personal power and possessions for the advancement and happiness of others.

To members of the restored Church, marriage is a divine ordinance and, when directed by intelligent

parenthood, the surest and safest means for the improvement of mankind. Marriage is not a ceremony to be entered into lightly, to be terminated at pleasure, nor a union to be dissolved at the first difficulty that might arise.

The ability to preserve the home in its purity and usefulness is found in The Church of Jesus Christ of Latter-day Saints.

God should be the center of our lives and the lives of all in the world.

The Mormon pioneers did not regard drama and the theater as merely a mode of amusement. They found it as a means of entering into and sharing the impulses of the mind and feelings, and thereby establishing in the wilderness a spiritual oasis where the minds and souls of men could be refreshed, where men could lose the sense of isolation and loneliness and return to their tasks refreshed and with a renewed conviction of solidarity.

No outward environment alone can produce manhood. The virtues of life spring from within.

Right thoughts and feelings, if consistently kept in the foreground, inevitably lead to right acts.

The handsomest youth and the most beautiful maiden may mar their beauty by a morose, cross-tempered disposition or by nursing dissatisfaction in the soul. ○



JOURNEY *at* DAWN

By Eugene A. Hooper, Jr.

Eugene A. Hooper, Jr., a film splicer and shipper in the Church's Genealogical Society, is a former missionary to Finland and wrote "Journey at Dawn" to examine how through the gospel one may find answers to personal dilemmas.

●Kaarlo Maki pulled the thick fur collar of his coat tighter about his throat and tucked the edge of his black woolen scarf under his fur hat. It was bitter cold, too cold to be riding a bicycle and too cold for an old man to be away from his stove and hot cereal. His breath froze in ice crystals on his moustache and fur collar and made the tiny red blood vessels zigzag brightly through his leathery cheeks. Stubbornly, his old legs pushed the pedals around, and the tires crunched the snowy crust on the ice.

He could have waited until the noon train, but the morning milk train would get him there faster. He heard the whistle off in the distance and knew that the train was approaching the paper factory. The tall smokestack of the factory was becoming visible in the early morning light of the Finnish February. Its column of white smoke rose a few yards above the stack and then bent itself flat to follow the wind to the south horizon, making a white stream in the cold, gray sky.

Kaarlo was puffing. The coat and two sweaters held the warmth of his old body in and caused him to perspire, but he dared not loosen his collar in the cold.

He approached the ancient wooden station and pedaled up to the bicycle rack at the front porch. There were already several bicycles locked in the rack. Some of them were bent and rusty, but all had the same layer of frost crystals on the handlebars and spokes. Kaarlo's bicycle fit easily at the end of the rack, and he was glad to climb off and lock it. The spring clamp snapped shut when he pulled his leather satchel from the rear fender. The ice crystals that stood straight out on the brass lock of the bag turned into drops of water when he entered the warm station. He wiped water drops from his moustache and loosened his collar and scarf.

The ticket agent, in a blue uniform, smiled at Kaarlo. Kaarlo did not smile back but soberly laid three one-mark bills on the tray.

"You look tired this morning, Kaarlo," the ticket agent offered in sympathetic concern.

Kaarlo shrugged his shoulders and felt the weight of his years crowd his strength. "I am an

old man," he said. "Too old to lose my son."

The ticket agent was startled. "Has something happened to Matti?"

Kaarlo bowed his head in humiliation as he muttered, "Something terrible. He says he will become a Mormon!"

"It cannot be true! Matti knows better. What is he thinking?"

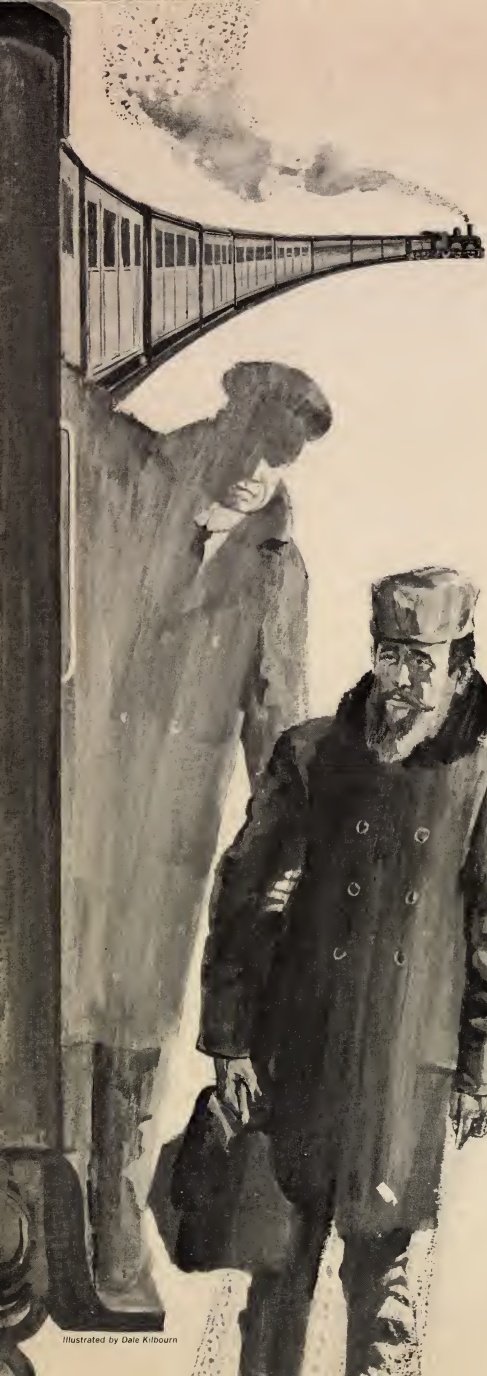
"I do not know," Kaarlo said, his voice shaking with indignation. "This is why I must go to him. I must stop him before he throws his life away and shames his family."

Kaarlo picked up his ticket and slowly walked out to the waiting train. His heart was heavy as he climbed the steps to the coach and found a seat at the end of the car. The straight wooden back of the seat exercised its discipline, and the old man braced himself, with his hands clutching the front edge of the seat. The jerking motion of the train rocked Kaarlo from side to side, and with each sway his son's name moved his tongue. His old mind was bewildered and tired. The questions rocked him almost as hard as the train. "Why do you do this to me? Who do you love more than your old papa?"

The bleak loneliness of the Finnish winter landscape reflected no sympathy or feeling of kindness outside the dimly lit train. Occasionally a small farmhouse would break the cold scene. Kaarlo began to talk to himself in a quiet mumble. "I am like one of those farmhouses, alone in a cold world, and my son is like this train, puffing ahead on his own steam and passing me by. He will forget me and become trapped by that new religion."

Tears weakened his proud old face as he thought of Helmi. Surely, if she were still alive, Matti would not deliberately shame her. Better for her to be dead than grieved by her son. Kaarlo's back hurt against the wooden bench. He was chilly and hungry and should not have left his cottage without eating something. Perhaps he would buy a bowl of broth when he arrived in Oulu.

He looked at the other passengers in the coach and wondered if they bore a grief such as his. Here in Finland, he thought, the people should be free from strange and harmful ideas of religion.



The forests and lakes were close on every hand, and man had but to tend his fields and gather his family to him at evening time.

"Matti, my son," he murmured. "Come back here to Kemi and to your papa. You can sell your tools here."

The train was coming to a halt at the Oulu station. Kaarlo watched the freight rails clip by, and then he was looking down at the faces on the platform. The train groaned and squealed as the cold steel of tracks and wheels fought each other to a stop. He pulled himself to his feet and limped toward the door. A few people hurried through the car, squeezing past him, and he felt the cold escaping from them. The conductor helped him climb off the train, and as he stepped onto the deserted platform, the icy wind grabbed at his face like a claw and stung until he was in the station house. He stood for a few minutes staring across the waiting room. The clock above the ticket window showed 7:30, too late to catch Matti at home and perhaps too early to visit him at his store.

The little bags of candy and bowls of fruit at the magazine stand reminded him that he had not prepared a hot breakfast before he left home. A cozy café would make a nice place to wait and to think.

Before he left the station, he fixed his scarf over his nose and mouth and pulled the fur hat down even with his eyebrows. It was early yet, and men dressed in brown leather work clothes were shoveling dirt onto the icy streets from horse-drawn wagons.

Kaarlo left the station and walked to a café a few yards ahead. The air inside was steamy and fragrant with the smell of hot soup and cooked mush, and the place was crowded with men joking and eating. He picked up a tray and helped himself to hot stew, black rye bread, and thick buttermilk. The steaming tray was a bit of comfort to his worried mind, and he took his time warming and filling himself. The cold emptiness dissipated gradually, as did the crowd.

Then he bundled himself up again and went out into the cold. He crossed the street to the market square where men and women, dressed in gray

twill and black felt coats and black boots, were setting up booths. The white canvas roofs were badly stained from the weather, and Kaarlo watched for a while as the wares were hung and arranged under them. Helmi had tended such a booth in Imatra, selling sauna bath brushes and sponges. Until he was old enough for school, Matti used to play around the booths. Kaarlo could remember Helmi pulling the heavy cart, with Matti perched on top of it, up to the shed behind the cottage.

He shook his head at the memory, and a fresh surge of heaviness filled his soul as he made his way across the square and up the street to Matti's apartment. The landlady unlocked the door for him, and he slowly shut it behind him. The place was clean, and the modern furnishings were evidence of Matti's success in business.

Kaarlo laid his wraps on a bench by the door and set his leather satchel down beside it. The clock showed the hour of ten. It would be a long wait until evening, and he felt the strain of his journey. Easing himself into a large chair, he soon slept.

He awoke in mid-afternoon to the whistle of the howling wind. The whirl of white outside the window bleached the view and softened the afternoon light. He stretched himself as much as his bent limbs would allow and rose from the chair. He felt rested in body but his soul was growing more restless as he saw the hour nearing three. The hard business of waiting confused his thinking, and a dozen dialogues passed through his mind, each one growing more bitter as he argued with his son until he was shouting and cursing within himself. The gnarled old hand wiped the sweat from his forehead.

"What will I say to my son?" he muttered, and shrugged his shoulders in bewilderment.

He walked to the desk and switched on the lamp. His eyes scanned the shelves and stopped. For a moment he was stunned with bitterness; then his anger mounted. He stretched out his trembling hand, grabbed the book by its front cover, and flung it wildly across the room. The title page remained in his grip. He spat on the words "Book of Mormon" and crushed the sheet

into a ball, twisting it in his hand.

He dropped on the sofa and stared in hatred at the torn book. "Cursed book!" he snarled.

A picture of Matti as a soldier hung between pictures of Kaarlo and Helmi on the wall opposite the sofa. Kaarlo's gaze switched from the book to the picture. "How proud and fine a son you were in battle for your homeland," he whispered. "How could such a fine mind like yours be trapped by a heathen religion?"

He looked back to the torn book on the floor. "What could such a book contain to lure my son?"

The howling of the wind had ceased outside the window. Kaarlo felt the same emptiness draining his heart as on the cold night when he lost Helmi. It was during the winter war against Russia. Helmi had volunteered with the women of the town to gather firewood in the forest. It was dangerous business to comb through the woods so close to the lines of battle in eastern Finland, and an undetected mine exploded as Helmi and the cart full of wood passed over it. Kaarlo sent little Matti to be cared for by his sister in Kemi on the western coast until the war had ended. To return to Imatra without Helmi seemed unthinkable, and so Kaarlo also moved to Kemi.

Now he again felt a destructive force invading his family.

"I must save my son!" he cried. "I'll expose this enemy and make Matti see its danger!"

He rose tremblingly and walked to where the book lay. Bending down, he picked it up and carried it back to the desk. His shaking fingers smoothed the crumpled pages and opened them to the first chapter. The old eyes bowed closer to the book and squinted until the words found clarity. "I, Nephi, having been born of goodly parents. . . ." The words caught in his throat. "Matti, haven't you been born of goodly parents?" he cried aloud.

"Of course I have, Papa."

Kaarlo turned toward the door. Matti was brushing the snow from his coat and beaming at the sight of his father.

"When did you come, Papa? You shouldn't be out in a storm like this."

Kaarlo's voice was trembling as he struggled



to address his son. "Ah, the storm, the storm! It is not so bad as this enemy which seeks to tear you from your own papa!" He waved the book in front of him.

"Papa, what do you mean? I am not being torn from you. I want you to hear about the most rewarding news I've been blessed to receive!"

"I will not hear of it!" Kaarlo exclaimed.

Matti let his coat and hat drop over his father's wraps on the bench.

"The cold and dark make us cross and hungry. Let me make a warm supper for you, Papa."

Kaarlo nodded and settled back down onto the sofa. "Rewarding news, hah! Who brings this news that shades your eyes?"

Matti came into the living room with a sack of rice in his hands. "Two Americans who are fine young men sent by the Lord. They will call on me tonight. I want you to meet them."

"No!" Kaarlo shook his head. "I will not see them."

Matti shrugged his shoulders and turned back into the kitchen. Kaarlo's grip tightened on the book until his knuckles were white; then he laid it on the sofa and went into the kitchen. The meal was hot and satisfying to the old man. His nerves

felt relaxed as he listened with pride as his son reviewed the success of his store. A man so wise and successful as Matti should not be easily trapped by nonsense, Kaarlo thought. Perhaps this thing was not nonsense or foolishness, but certainly it was evil and deceiving.

Matti rose and began to clear the table.

"The Americans come in half an hour, Papa. You will like them, you'll see."

Kaarlo shook his head. "I go to bed. You send them away if you love your papa and your homeland."

Matti felt his father's words bite into the joy of his new faith.

"Let me help you into bed, Papa."

Matti shut the door between the living room and the bedroom. He stood for a moment with head bowed and hands clasped. The prayer for the understanding of his father was short and simple. As he opened his eyes he saw the crumpled page on the floor and the closed book on the sofa.

"What could make Papa hate it so much?"

If anyone were ever alone and needing comfort and faith, Matti knew it must be his father. The stubbornness against change and the lack of enthusiasm for life must be conquered, but how?

He heard the missionaries getting off the elevator and hurried to the door to open it as they rang. The two young men brushed the snow off, their red faces shining with wide smiles as Matti welcomed them inside. They joked and laughed about the cold weather before getting down to business. Matti felt the strength of their spirit pour into his own new testimony as he visited with them. How he wished that his father could join in this happiness and light!

Elder Davis cleared his throat and asked Matti if he would like to open their meeting with prayer. The request caught him off guard, but he knelt with the elders and began to pray. *As he prayed he thought of his father lying in the dark, alone and bitter. "... and bless my father that he may accept and understand thy truths, which I must take upon myself."*

He finished the prayer and sat down. The missionaries were visibly touched by the sincerity

of the prayer, and Elder Davis inquired about Matti's father.

Kaarlo lay in the darkness trying to shut out the conversation in the next room. The more he fought it, the more he had to listen.

"Brother Maki, we've had a change in your baptismal arrangements," the missionary was saying.

"Good, good!" Kaarlo, in the next room, whispered to himself.

The elder continued: "How would you like to be baptized tomorrow afternoon rather than next week?"

Kaarlo was rocked by panic. "Say no! Never!" he shouted within himself.

"The reason for the change," Elder Davis continued, "is that the swimming hall has been re-scheduled for competition next week. We have the portable font coming on the midnight train from Pori, and we can set it up in the chapel tomorrow."

Matti looked toward the bedroom door and then back to the elders. "What time shall I meet you at the chapel?"

The tears shone in the eyes of Elders Davis and Clark as smiles of gratitude spread across their faces. Kaarlo's heart was sinking in hurt and bitterness. The dark room seemed to be closing tighter about him as he felt Helmi and now Matti fading out of his life forever.

"Is there anything you would like to ask or review before we get into our discussion?" Elder Davis asked.

Matti thought for a moment. "Yes, there is. I'd like you to review the journey of man through the Lord's plan of eternal life."

"The journey of man indeed!" Kaarlo coughed. Elder Clark set up his flannel board and proceeded to explain the plan of salvation as outlined in the scriptures. Matti answered the questions with accuracy.

The whole story was inconceivable to Kaarlo. Why, even the priest had declared at Helmi's funeral that her spirit would rest forever in that great beyond while her body remained forever in the ground.

As Elder Clark finished the review, Elder Davis

added his testimony. Kaarlo heard him declare that he knew that families would be reunited and resurrected to live in the vigor of their manhood and the beauty of their womanhood in the presence of God, if they accepted God's plan here on earth. The statement struck Kaarlo like a bolt of lightning. "My Helmi alive and waiting for me?" His heart was pounding. "Can it be true?" he whispered.

How much longer the missionaries stayed was unknown to Kaarlo. His mind was held captive by the memory of his lovely Helmi. How was her hair fixed? In a braid, a bun, or flowing over her shoulder? Yes, yes, that was it—long and lovely and golden as the sun-warmed wheat. Her eyes were blue as the summer sky is blue, and her skin, clear and pink. Was he crying? The tears trickled down his cheeks. Wonderful, gay Helmi! Remember how she proudly stood in the door of the little cottage by the lake and presented him with his tiny son as he returned from the logging camp? There she is now, standing on the little boat dock at the lake with the picnic basket in one arm and Matti in the other. How full of life and youth and joy she is, with the warmth of summer all about her. The old man stretched forth his arms to enfold her tenderly. It was as if she were there, vibrant and sweet, in the room with him now.

Then came the ravages of war, and in the white and empty bleakness of the winter forest she was gone. Kaarlo felt himself standing in the little cemetery by the church as her coffin was slowly lifted from the cart and placed in the frozen ground. The gray wooden box disappeared beneath the dirt and snow. "Helmi!" the old man cried. "We had so little time!"

The voice of Elder Davis rang clear in his mind: "... and live in the beauty of their womanhood forever."

"Is it true, is it true?" Kaarlo kept asking, as he tossed and turned all night. First Helmi, then the book he had torn, and then Matti danced before his vision through the long hours.

Perhaps he slept and dreamed—he could not tell; but the dull aching in his back and shoulders reminded him that he had not rested. He sat

up slowly and rested on the edge of the bed. The room was still dark, but he shuffled his way to the window and parted the drapes. The air was clear and the scene still and sharp. He glanced toward the clear black of the sky; the few stars that remained in the pre-dawn were brilliant. The pureness of the night flowed into his soul and sharpened the longing he felt for Helmi. He stared at the sky.

"Oh, tell me," he cried, "is it true what the Americans say?" It was the first time he had ever called upon any divine being. He stumbled back to the bed and fell exhausted upon it. . . .

Matti threw back the covers and swung his feet into his slippers before the alarm went off. Today he would be baptized and take his first step toward the kingdom of God! He was excited and happy; then he remembered his father's bitterness. The worry he felt edged out the joy and left him troubled as he washed and dressed. Before he left his room, he knelt down by the side of his bed and prayed.

"Please, Father in heaven, help Papa to understand what I must do." Peace returned to his heart as he rose from his knees and went into the kitchen. He fixed a breakfast tray and carried it into his father.

Kaarlo opened his eyes as his son entered the room. "You bring your old papa his breakfast in bed? You are a good son."

"It's been a long time since I did something good for you, Papa."

"Nonsense! You're always good to me."

Matti set the tray on Kaarlo's lap and watched while the old man ate the hot mush. "Papa," he hesitated, "I will be baptized today into the Mormon Church."

Kaarlo nodded his head. "I know. I heard your American friends speak of it last night."

Matti watched his father's eyes carefully, but he could not read the expression behind them. "Papa, I don't mean to hurt you or bring you shame, but I have to join the Mormons. I know that they speak the truth."

The old man searched his son's face before speaking. "You have been a good son, always, and you have never been dishonest with your papa. Are you sure that this new religion is the truth?"

"Yes, Papa, I am sure."

"Then I must ask you something else. Last night the Americans said we live in youth and fineness with God in a future life. Is my Helmi really there, alive and waiting?"

The earnestness with which Kaarlo spoke tugged at Matti's heart. With joyful faith he answered, "Oh, yes! Don't you see, Papa? I have prayed that the Lord would bless you with understanding, and he has answered my prayers!"

"I know," Kaarlo said. "I have prayed too, and someday, perhaps, I shall be baptized a Mormon, if they have room for an old man!"

Matti lifted the tray and smiled at his father with a twinkle in his eye.

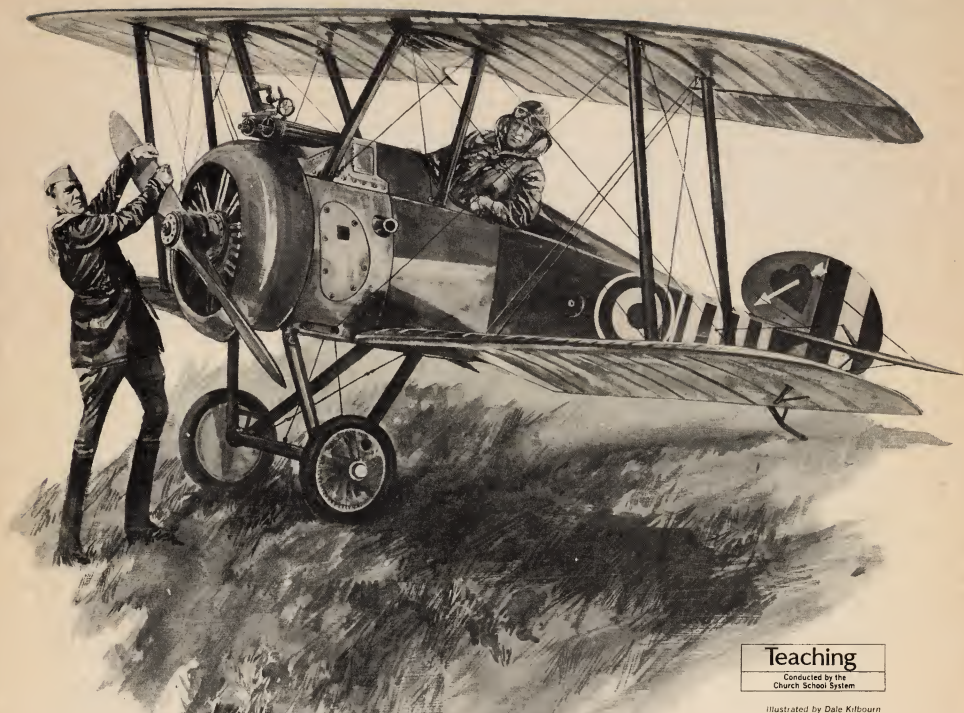
"You know, Papa? I too have been born of goodly parents!" ○



Feminine Agenda

By Mildred Ann Bazan

*Although I'm aware it's the hour for sleep,
Some pertinent rendezvous I've yet to keep:
A chapter of Brontë, a diary page,
This week's computation of my sitting wage,
Two minutes of whirl in a dress that is new
(One must know beforehand what box pleats will do),
One hundred strokes of the brush to my hair,
And, last and best, meeting with God, in prayer!*



CONTACT!

By Nicholas Van Alfen

Institute of Religion Instructor, Ogden, Utah

● The dawn was beginning to chase the night shadows from a United States airstrip in France on the first of August 1917, as the warning was flashed of approaching enemy planes. American fighter pilots soon were bursting from the barracks, running in several directions. As the pilots settled into their cockpits, they anxiously waited to hear the keyword pierce the crisp morning

air. Their comrades on the ground gripped the propeller blades of the planes and shouted, "Contact!" Immediately a vigorous pull on a blade brought the welcome but deafening roar of a powerful engine. Soon the planes were rising into the dawn to meet the challenge.

A successful point of contact between the man on the ground controlling the propellers and the

pilot in the plane waiting in anticipation during these urgent situations was an all-important factor. There were times of great concern when the shout "Contact!" and a pull on the propeller did not bring the roar of the motor because of some malfunction.

As if on an airstrip, a teacher stands before his class; the students are seated—the "switch"

"To pass on unfounded, hearsay stories of a sensational nature . . . is poor teaching."

is on. The hour is extremely important, because there are young lives looking to him for a meaningful experience. The teacher may fail to pull the "propeller blade," however, because the hour seems too long for the little preparation he has, so he delays the takeoff. The result is that there is no meaningful contact.

When a teacher vacillates by spending too much time on non-contributing details, such as a lengthy roll call, which could be handled another way, or rambling about in an attempt to be entertaining, he does not instill the feeling of a planned program in the minds of his students. Students will sit in anticipation at the feet of a teacher who knows where he is going and gets on his way. A good teacher is eager to present his material and is enthusiastic about what he has to offer.

All of us are searching to find contact with the meaningful things that give life the spark and purpose it should have. It is then that we soar above mundane thoughts and mundane living. The point of contact found by students in a meaningful experience in a classroom may prove to be a turning point in their lives. By finding the points of contact in the lives of class members, a teacher can become the architect of many souls through the use of proper methods and knowledge.

Students become involved only when a teacher's lesson enters into the orbit of their experience. A teacher can pull on the propeller blade of nonlife-related material for an hour and not even get a sputter. Standing before a

class is like standing before receiving stations that have their dials variously set. It is the teacher's challenge to influence the class to tune in to the program he has prepared for that hour.

I remember, when I was a boy, a small, well-worn frame house in which lived an old man who always kept the window shades pulled down. We children were afraid to go near it. No one could see in, and we supposed that he did not see out. He came out of his house only after dark to walk around the block a few times. Our parents had little trouble getting us to come in just before dark each evening, even though the old man never hurt anyone. Then one very cold day they found him dead in his small, closed-in world. People knew his name but that was all.

Very few people live alone in little frame houses with drawn shades. Many people, however, do live alone with their problems, which are often very serious and sad. Sometimes even parents are not aware of their own children's problems, because they are so busy with other things.

Students often have a drawn shade covering their problems. Teachers may be unaware of the heartaches of a student sitting only three feet away in a classroom. The only way we will ever know that others are sad and may need help is for us to eventually raise by personal interest that shade which is dividing their problems from our perception. Only then will we be able to contact each other heart-to-heart as well as eye-to-eye.

In a teacher's life there should be a minimum of drawn shades between himself and his students. There cannot be much meaningful contact with a group of students when a teacher does not penetrate beyond the shadows where the real person is to be found.

For example, a good relationship between a mother and her children exhibits a most basic principle of successful teaching. This principle is her uninhibited love for her children, which she manifests in her concern, patience, and persistence. Her contact with her children is on a feeling level; thus, her little "class" has full confidence in their "teacher." In all teaching situations, the feeling contact leaves the most enduring impression.

The use of imagination is an excellent point of contact. For example, the beauty of a gem is not enhanced by exhibiting it in the palm of the hand; its true beauty is even inhibited in such a situation. But this same stone displayed in a lovely setting increases in value to the eye and seems more desirable.

The same is true of a meaningful gem of life that possibly could remain in a vague stage because of inadequate explanation. Displaying life's values in word pictures, stories, and illustrations makes them more real, vivid, and meaningful in life's situations, and the desire to possess such values is stimulated.

To illustrate, consider the following: A honeybee moves from flower to flower and plant to plant. Some of these plants are

bitter to the taste, while others are sweet. The bee only extracts and stores the sweet that blesses mankind. So it should be with us. Out of the variety of life's experiences, one must store only the sweet to become part of him. If we choose, we may also store the bitter in our souls as we walk through life, seeing only the ugly and wrong and developing a sickness of soul that leads to spiritual death.

Word pictures leave lasting impressions. The story of the Prodigal Son has special meaning to fathers who find contact with the story or to sons who find themselves personally involved. Equally effective are the stories of the Good Samaritan, the Sower, the woman found in adultery, and many others. These and other qualities made Christ the Master Teacher, after whom we try to pattern our teaching.

Men and women who teach, however, should not go on and on borrowing from the Master alone but should become imaginative and creative in their own right. Just as Christ's source was the world around him, so should our modern world and experiences be rich sources for stories and illustrations that will contact lives.

The days of witch hunting, superstition, and ignorance have yielded to human progress and divine revelation. Young people today have the advantage of being exposed to education and critical thinking. Continuing education is refining the thought processes of our developing youth to the point where they want rational answers. Every time a teacher of religion faces a class, he must

ask himself, "Is what I am going to teach reasonable? Does it fit into the total pattern of the teachings of the Church, the New Testament, and modern scriptures? Do I understand what I am talking about? Am I dabbling in the 'so-what' areas?"

A teacher who is not mindful of these questions may short circuit some of the lives of his students through his contact with student thinking by adding to the already present problem about religion that students have in some areas of their college education.

Sensationalism may gain the temporary interest of a class, but it is a poor substitute for a realistic and rational approach to religion and life. To become absorbed in the speculative, to teach the future as if it has been blue-printed in detail by the prophets of the past, is not the true image that should represent religion in the lives of young people. To seek contact with student minds through passing on unfounded, hearsay stories of a sensational nature, involving supposed experiences by this or that person who is never present for verification, is poor teaching.

One would have to stretch his imagination enormously to accept some of the stories that caught fire sometime ago about the Three Nephites. One or all, depending upon the story, were supposed to be hitchhiking on the highways delivering messages of warning to this generation of the Church through considerate drivers who had given them rides. During this period the bishoprics and high councilors of the stake

in which I lived gathered in an early morning session prior to the general meeting of our stake conference. Among other business taken up, we learned from our visiting General Authority that the presiding brethren were somewhat concerned about a rash of such stories abounding at the time. This member of the General Authorities told us that he had been assigned to ascertain if there were validity to the incidents described. He had not succeeded up to that time because the persons supposedly involved in such stories were unidentified.

There was one case in which the principal person in such a story was named, but when this person was approached he was quite amused because he knew nothing about it. The visiting brother clearly indicated that we as leaders in the stake should strongly discourage these things. Teachers who are responsible for directing the minds of others must also avoid such speculative and unfounded stories. The Apostle Paul said to the Church in his day, "Prove all things; hold fast that which is good." (1 Thess. 5:21.)

We have a lofty image of men who can heal the body or send a spacecraft to distant planets, and these achievements are important. Among the most precious assets of society, however, are effective teachers who develop young minds. The men and women who have paid the price to become successful architects of the soul through making meaningful contacts with young lives are the hope of our future generations in the Church. ○

A New Look at the Pearl of Great Price

By Dr. Hugh Nibley

Part I. Challenge and Response (Continued)

Amateurs All

● The ever-increasing scope of knowledge necessary to cope with the great problems of our day has led to increasing emphasis on a maxim that would have sounded very strange only a few years ago: "There are no fields—there are only problems!"—meaning that one must bring to the discussion and solution of any given problem whatever is required to understand it: If the problem calls for a special mathematics, one must get it; if it calls for three or four languages, one must get them; if it takes 20 years, one must be prepared to give it 20 years—or else shift to some other problem. Degrees and credentials are largely irrelevant where a problem calls for more information than any one department can supply or than can be packaged into any one or a dozen degrees.

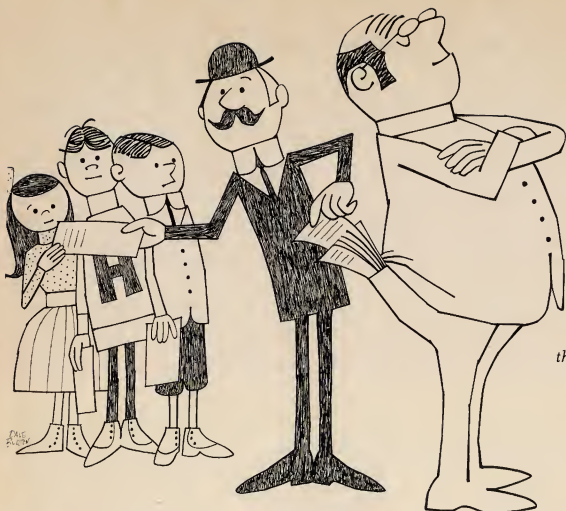
Now the Pearl of Great Price presents a number of big problems with which no Egyptologist has ever coped. A knowledge of Egyptian is the first step toward a solution of such problems, but it is by no means the last. Still, first things come first: "Ancient Egypt," wrote one of the earliest modern researchers in the field, "is accessible only to a small number, because of the length and the difficulties of the initiation into the language of the hieroglyphs. . . . But can a historian . . . renounce the direct examination of the original documents, which become every day more varied and more numerous, without violating the first rule of his discipline?"¹²

Like it or not, we are stuck with Egyptian, and it is only fair to note, in defense of the specialists, that if authoritarianism can be a great mischief, the quackery to which it

gives rise can be even worse, a quack being anybody posing as an authority—a shadow of a shadow. There is a place in the world for professionalism and even for "authority" in science, as Thomas S. Kuhn has explained at great length; every field has its "paradigms" that must be mastered thoroughly so that they can be used as tools, quickly, deftly, with unconscious skill, in the processes of problem solving. The expert is one who knows how to use those tools, and because the Doctors have not chosen to use their knowledge in a serious study of the Pearl of Great Price, it does not follow that such knowledge is not important for such study—rather, it is indispensable.

Any ancient text is utterly without meaning to one who does not know the language in which it is written. Egyptian, however, being written in pictures, has been held to enjoy a unique status among the mysteries. Away back in the fifth century Horapollon had the idea that by attributing a symbolic meaning to each little picture and putting the symbols together, one could discover the meaning of any Egyptian text. This theory was adhered to by would-be translators of Egyptian right down to the time of Champollion, and it still has its advocates among Latter-day Saints who would discover ever-new secrets in the Facsimiles and identify battered Indian rock-carvings with Egyptian glyphs.

The attempt to give one's own interpretation to picture-writing is hard to resist. At the general conference in April 1967, for example, somebody circulated a mimeographed document bearing the frank and forthright title,



*And though he denied
that his brochure was "circulated
especially among the students of Latter-day
Saint high schools,"
he did admit putting it in the hands
of those who would see
that it got there.*

"Why Would Anyone Want to Fight the Truth?" The "truth" in this case consisted of the author's common-sense observations on the nature of Egyptian, such as, that an Egyptian symbol written with four elements "could be no more than a single Egyptian word." But ancient languages have a way of ignoring our modern common-sense rules; the Egyptians in particular had an incurable weakness for abbreviations, omissions, transpositions, puns, and cryptograms, and their writings are full of signs which, even when we know their meaning (which is by no means always the case), require at least a sentence or two to explain them. Anyone is free to guess at the meaning of any Egyptian phrase, and one of the most picturesque aspects of the discipline is a process that never ceases, day and night, year in and year out, by which Egyptologists are constantly altering and improving on each other's translations. But one is *not* free to present his interpretation as "The Truth," and then ask in hurt and accusing tones, "Why Would Anyone Want to Fight the Truth?" "I have acted upon a principle to which I attach the greatest importance," wrote A. H. Gardiner, the dean of Egyptian grammarians; "even a wrong idea is better than no idea at all, and progress in translation can only come by presenting to the critics some definite objective to tilt at."⁴³ So far was he from thinking that the experts ever have a corner on truth!

The specialists, however, can hardly be blamed for hesitating to become involved in arguments with just anybody, for they are daunted by a peculiarly insidious occupational

hazard.⁴⁴ The air of mystery and romance that has always surrounded things Egyptian has never failed to attract swarms of crackpots, cultists, half-baked scholars, self-certified experts, and out-and-out charlatans. The poor Egyptologist, constantly confronted with such characters and their antics, is understandably on his guard, quick to suspect and ever alert to the slightest signs of wishful thinking or free and easy logic. At the same time every Egyptologist is something of a crusader who feels bound to foster and encourage interest in his important but neglected field; he is naturally and humanely hesitant to give any sincere seeker the brushoff, or to offend any possible future donor or patron of his art. In addition, the Egyptologist is himself a romantic at heart, or else he would never have chosen such a field for himself, and has a secret and sometimes rather obvious kinship with the glamor hunters. That, of course, makes him even more circumspect in his behavior; he can't afford to get involved or identified with such creatures, he shies like a thoroughbred horse at every rag and tatter of nonsense in the breeze, and he avoids religious controversies like death itself. To expect a sympathetic word for Joseph Smith from such people is, of course, asking too much—a serious Egyptologist just can't risk it. Even to display too lively an interest in the Pearl of Great Price or the Book of Mormon has been known to jeopardize one's professional standing.

Bishop Spalding Prepares His Surprise

Bishop Spalding is described by those who knew him as a charming man, a convincing speaker, "a controversialist by nature,"⁴⁵ an enthusiastic intellectual who "follows

those who go to the farthest frontiers of research in modern, or higher, criticism . . . and fearlessly accepts the results of that school of thought,"⁴⁶ an ardent social reformer who, while urging the Mormons to come over to his one "historic faith," regrets that the same Mormons are actually doing what he only wishes his own people would do in the way of organized activity, while he labors "to help 'sweep and garnish' the house of faith with the whisk broom of Marxian sophistries."⁴⁷

This man simply could not square the supernaturalist claims of Joseph Smith with the enlightened thinking of 1912. He made such a show of fair play and was so diligent in procuring the support of the most eminent scholars in putting the Prophet to the test that even B. H. Roberts felt constrained to confess, "his method . . . is entirely legitimate, and the spirit of it [is] irreproachable."⁴⁸

But others, taking a closer look, were not so sure: ". . . while the bishop appears to treat his subject with fairness," wrote Osborne J. P. Widsow, "[and] while he tries to impress his reader with his openness, his frankness, his candor, his honesty, yet his every argument is based upon some unfair implication, some false premise. . . . His fairness is but surface deep."⁴⁹ This grave charge is fully borne out in an interview published in the *New York Times*, in which the bishop's magnanimous spirit of love and affection for the Mormons takes on a decidedly greenish tinge:

"The breaking up of Mormonism through the desertion of the intellectual part of its membership is the failure for the Prophet Smith's church which Bishop Spalding foresees. It is for that reason that he prefers to address the Mormons as his friends rather than to attack them."⁵⁰

Spalding's friend, Dr. Frederick J. Pack, perceived the wily stratagem thus freely admitted by Bishop Spalding when he was far away from Utah, and commented on its effectiveness: ". . . the apparent fairness shown by Dr. Spalding made far into the ranks of the Latter-day Saints a well prepared path along which the conclusions of his article might readily follow."⁵¹ And when a banker friend from the East asked the good bishop, "Why not leave the Mormons alone?" he replied, "Well, I must feel about their acceptance of what is intellectually and morally untrue, just as you would feel if you knew a group of people were coining . . . counterfeit money."⁵² If Dr. Spalding had ever heard of the Constitution, which explicitly provides that holding a wrong opinion about anything is not a crime, as counterfeiting is, he still could not, for all his vaunted liberalism, stand the thought that a religion whose teachings he believed to be false should be permitted to stay in operation.

As he went about with his sweet strategic smile ("He writes to the Mormons in a kindly mood," says the *Times*), the bishop was working hard on his demolition project.

"Much of Bishop Spalding's work," according to the interview in the *Times*, "was done in the Metropolitan Museum of Art in this city."⁵³ This suggests that the final scheme took shape only after a number of other approaches had proven ineffectual. Many a better scholar than Dr. Spalding has discovered that the revelations of Joseph Smith that look so delightfully vulnerable at first sight become more difficult to refute the more carefully one studies them. "The Bishop, it is said, gave a liberal portion of his time and thought for some years to this literary production, fully expecting that when it should appear in print, it would signal the end of the Church of Jesus Christ of Latter-day Saints."⁵⁴ To compile the little book of but eight very brief letters would take no very great amount of time or effort—what was Dr. Spalding doing all those years? That his long and zealous labors should have brought forth so little is in itself a strong point in Joseph Smith's favor.

But Spalding made the best psychological use of the little that he had (an old game with ministers), catching the Mormons completely off guard when he finally "fired [his] broadside at us," as Professor N. L. Nelson put it: ". . . think, man," he wrote to his old friend, the bishop, "of the 'imprudence' of it! without a declaration of war, and in a time of profound peace." Dr. Spalding was counting on just that surprise to spread dismay and confusion, but though the burst was impressive, "as regards three-fourths of us, the effect was purely spectacular—a compound of smoke and noise."⁵⁵

Spalding's avowed purpose was to save "thousands of young men and women" from "the hopelessly illogical, untruthful, unspiritual, and immoral system of Joseph Smith, Jr."⁵⁶ And though he denied that his brochure was "circulated especially among the students of the Latter-day Saint high schools," he did admit putting it in the hands of those who would see that it got there.⁵⁷ The appeal to intellectual honesty without any insistence on hard study can always count on having some effect among those who wish to be thought intellectual, and R. C. Webb noted that the Spalding plan capitalized on that snob appeal which is never lost in academic circles.⁵⁸ Hence it was not surprising that when a valedictory speaker at the University of Utah two years later issued the routine call for greater freedom of thought, his boldness was nationally advertised by a visiting professor to the university as the direct fruit of Spalding's demonstration to the Mormons that "one of their sacred books is spurious."⁵⁹ Miffed when the Mormons refused to lie down because he said "bang," Bishop Spalding declared that his project "has become not only a test of the competency of the First Presidency of the Church, but also of the reliability of the present head of the church," since the latter had been unwise enough to believe Joseph Smith instead of Spalding's experts.⁶⁰ But it is high time to take a closer look at the famous test.

"Just the Test We Need"

The Reverend Spalding's book is dedicated "To my many Mormon friends—who are as honest searchers after the truth" as he hopes he is himself. This humane and generous approach caught the Mormons off guard, as it was meant to do. "The manifest fairness of the inquiry and the apparently well founded conclusions," wrote Professor Pack, "came as somewhat of a surprise to the 'Mormon' people," who were not accustomed to the soft sell.⁶¹ The book opens with the magnanimous admission that others have been impetuous, ill-informed, discourteous, and unfair in judging the Mormons, and that the time has come for a cool, fair-minded, objective testing of the claims of the Prophet. In particular, the Book of Mormon "has never had the serious examination which its importance demands."⁶² To correct this oversight, the author then launches into as rigged and spurious a test of prophetic inspiration as was ever devised by the Scribes and Pharisees.

Beginning with the statement, "If the Book of Mormon is true, it is, next to the Bible, the most important book in the world," Spalding notes that no definitive test of that book's authenticity is possible at this time, but suggests that it would be quite possible to test Joseph Smith's competence as a translator by examining not the Book of Mormon but another of his translations, that contained in the Pearl of Great Price under the title of the Book of Abraham. In this document, according to Bishop Spalding, "we have just the test we need of Joseph Smith's accuracy as a translator."⁶³

And he is right. Here we have at our disposal all the necessary resources for making an almost foolproof test. Moreover, it was Joseph Smith himself who first proposed and submitted to the test. When the papyri of the Book of Abraham first came into his hands, the Prophet, having learned that their owner, Michael H. Chandler, had gone out of his way to solicit the opinions of the experts in the big cities where he had exhibited his mummies, went into a room by himself and wrote out his interpretation of some of the symbols; then he invited Mr. Chandler to compare what he had written with the opinions of "the most learned." Chandler did so, and was properly impressed, voluntarily giving Joseph Smith a signed statement:

"... to make known to all who may be desirous, concerning the knowledge of Mr. Joseph Smith, Jun., in deciphering the ancient Egyptian hieroglyphic characters in my possession, which I have, in many eminent cities, showed to the most learned; and, from the information that I could ever learn, or meet with, I find that of Mr. Joseph Smith, Jun., to correspond in the most minute matters. [Signed:] Michael H. Chandler."⁶⁴

Parley P. Pratt suggests that Chandler might have "on one occasion met with an individual who was enabled to decipher a small portion, or, at least, to give an opinion

of what he supposed its meaning to be," since nobody in America could really read the stuff.⁶⁵ Orson Pratt put it differently: "Mr. C[handler] had also obtained from learned men the best translation he could of some few characters, which however, was not a translation, but more in the shape of their ideas with regard to it, their acquaintance with the language not being sufficient to enable them to translate it literally."⁶⁶

Strangely enough, this last statement exactly fits Dr. Spalding's own eight experts, as we shall see. But whatever the competence of the informants, in Chandler's day or Spalding's, the point here is that it is Joseph Smith who actually suggests and carries out the very test the bishop devised. It was also Joseph Smith's idea, it will be recalled,

"We have at our disposal
all the necessary resources
for making
an almost foolproof test."

to submit copies of the original writing from the plates of the Book of Mormon to the best scholars in America for their frank opinion. Granted again that nobody could read the "Anthon Transcript" either then or today, it was still very important for the leading antiquarians in the country to be given a chance to speak their piece, lest the world say forever after: "Joseph Smith never dared to show his mythical manuscript to *real* scholars; he never gave the experts a chance to express an opinion about it!" Whatever opinions Professor Anthon expressed about the transcript, his letters show that he was indeed given ample opportunity to study the characters and express an opinion about them.

The Prophet Joseph, then, is willing enough to undergo the most objective tests, but Bishop Spalding will not let him! The least the latter could have done would have been to follow the classic procedure used in the vindication of the cuneiform scholars many years before. In 1857 that same Ernest Renan who was loudly declaring Jesus to be a myth was telling the public that nobody could read cuneiform—that the Assyriologists were simply fooling themselves and others. So to put everyone's mind at ease, Sir George Grote sent a cuneiform text to four scholars, requesting each one to give *his* interpretation of the thing; then it was a simple matter to compare the answers and let the public decide whether these men really knew what they were doing or not.⁶⁷

This was obviously the procedure indicated for dealing with the Facsimiles. Joseph Smith had given his interpretation of the three ancient Egyptian documents and had challenged the world to give its own interpretation of the

same. So one had only to do what Sir George did, that is, send the three Facsimiles from the Pearl of Great Price to various Egyptologists without comment, requesting each one to give *his* interpretation of them. Then Bishop Spalding could open the envelopes publicly and invite the world to compare the readings of the experts with each other and with Smith's ideas. What could be fairer and simpler? Joseph Smith had put all the ingredients for a clear and foolproof test into Spalding's hands, and even shown him how to go about it—and Spalding threw it all away! R. C. Webb observed, "... it might have occurred to an 'honest searcher after truth,' . . . to have removed the captions from these figures. . . . Such an 'honest searcher' should have known perfectly well that 'scholars' would object to and denounce Smith as a 'scab translator.'"⁶⁸ That is, it was absolutely imperative to get the experts' opinions *before* showing them Smith's answer, just as the Prophet had handed his interpretations to Chandler *before* he knew what the others had said, leaving it to Mr. Chandler to compare them.

But instead of calmly asking each scholar for his reading and then letting the public judge for itself, Bishop Spalding, as he reports it, sent "the original texts, together with his [Smith's] interpretations . . . to competent scholars," with the idea that "if they declared his translation to be correct, then it must be accepted as true."⁶⁹ The question put to the specialists was not "What is your interpretation of these things?" but instead, "Here is what the notorious Joseph Smith says about these Egyptian documents; is he right or wrong?"⁷⁰ Stating the question thus not only made it very easy for the doctors to answer with a terse "yes" or "no," but also carefully set the stage to avoid any possible danger that one of the correspondents might in an unguarded moment drop a word in favor of Smith. Professor Pack observed that since Bishop Spalding "has evidently written for opinions to a large number of scholars" it might be in order to ask whether any replies more or less favorable to Joseph Smith had been withheld, "whether any disharmonious statements may have been received and not published," since the published letters are very few and very brief.⁷⁰ Even with such precautions, the bishop does not trust his jury, but prefaces their remarks with 17 pages of elaborate argument to demonstrate the impossibility of Joseph Smith's being a true prophet no matter *what* the experts may say.

Of the letters that make up his book, Dr. Spalding reports: "It seemed necessary . . . to copy in full the letters from the experts exactly as I secured them."⁷¹ With such meticulous and commendable care to see that the reader knows just what is going on, it is strange indeed that the most important letter of all is missing, namely, the covering letter that went with the request for an opinion from each of the authorities. For that is the letter to which they are replying,

the letter that set up the experiment and determined the state of mind in which each of the participants approached the problem. "This inquiry you claim to be of transcendent importance to the world," wrote Dr. John A. Widtsoe to Bishop Spalding later. "If you are sincere in this . . . you certainly would not be ready to pronounce final judgment on the basis of eight or eleven letters written in answer to, only Heaven knows, *what questions you propounded*."⁷² (Italics added.) As a scientist, Dr. Widtsoe knew that the most important thing in writing up an experiment is a minute and accurate account of the exact procedure followed—and that is precisely the part of the report that Dr. Spalding chose to omit.

Whatever the covering letter said (and none was ever

". . . it is strange indeed
that the most important letter
of all is missing. . . ."

made public), it or they completely destroyed that atmosphere of cool and detached impartiality which Dr. Spalding declared himself so anxious to achieve. Dr. Mercer, the leader of the band, admits that "ill-temper was shown" and that "several of the scholars were disgusted at what they sincerely believed to be an imposition—'righteous wrath,' perhaps."⁷³ But he insists that religion has nothing to do with this righteous wrath—"the letters were not prejudiced,"⁷⁴ and he testifies as one of the jury "that Bishop Spalding did not in any way, either intentionally or unintentionally, prejudice the witnesses."⁷⁵ All he had to do to prejudice the whole company was simply to mention the name of Joseph Smith, but no, these men, though three of them are ministers of Spalding's church, expressed only "a scorn which was due to the crudeness of the linguistic work of the Prophet. . . . They condemned it purely on linguistic grounds."⁷⁶ To labor the point, since Mercer admits that it is a very important one, "the animus evident in the communications of Sayce and Petrie is purely because of linguistic, and not because of religious reasons."⁷⁷ Why linguistic *animus* in a field in which the experts are constantly correcting each other's translations? Is scientific animus any less prejudiced than religious animus? Mercer isn't kidding anybody: by bringing Joseph Smith into the picture from the very first, Bishop Spalding effectively loaded the dice—from then on only one game was possible.

Some Basic Misconceptions

Not only do all of Spalding's jury labor under certain serious misconceptions, but their verdict is in every case

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determined by those misconceptions. “. . . all the learned doctors,” wrote Osborne J. P. Widtsoe, “. . . seem to have labored under the impression that the original manuscript of the Book of Abraham was available, that the three fac-similes . . . constitute that original manuscript, and that the inscriptions on those fac-similes were ‘written by his [Abraham’s] own hand.’ To one who is acquainted with Church history, there could be made no representation farther from the truth than this of Bishop Spalding’s concerning the Book of Abraham.”⁷⁸ Yet it was on these three incorrect assumptions that the experts based all their arguments against Joseph Smith. Consider the three points.

First of all, Joseph Smith did *not* draw the Facsimiles; they were the work of a professional wood engraver, Reuben Hedlock, who undertook the job on February 23, 1842, at the Prophet’s request, and finished it just a week later.⁷⁹ It was, as we shall see, a very creditable piece of work, but the miserable copies that Bishop Spalding circulated among his jury of experts made a very poor impression, and their raw clumsiness was in every case attributed to the Prophet himself. Some critics have noted that some of the numbers that have been added to Facsimile 2 are upside down, and have again assumed that Joseph Smith put them that way; but as R. C. Webb points out, “There is no evidence before us that Smith is responsible for it.”⁸⁰

The commonest objection to the authenticity of the Facsimiles is that they are of too late a date to have been drawn by Abraham. But Joseph Smith never claimed that they were autographic manuscripts or that they dated from the time of Abraham. “. . . with W. W. Phelps and Oliver Cowdery as scribes,” he writes as of July 1835, “I commenced the translation of some of the characters or hieroglyphics, and much to our joy found that *one* of the rolls contained the *writings* of Abraham, another the writings of Joseph of Egypt.”⁸¹ (*Italics added.*) It is and was common to refer to any author’s works as his writings, whether he penned them himself or dictated them to others. The Book of Mormon and the Pearl of Great Price itself, for example, are both writings of Joseph Smith, though written down entirely by the hands of other men and women.

Men of such importance as Abraham and Joseph in Egypt would surely have followed the accepted custom and dictated their “writings” to scribes. The system is clear in the book of Jarom, verse 14, where we are referred to “the writings of the kings, or those which they caused to be written,” and elsewhere in the Book of Mormon we are told of writings even “by the hand of” Mormon, Nephi, Moses, Omni, and others, and even “by the finger of God” (Alma 10:2), and also of a letter of Giddianhi sealed with his own hand—yet the plates from which the Book of Mormon was translated were largely the work of Mormon and were never seen by some of the men whose very hands supposedly had written them. As George Q. Cannon ex-

plained, “These constituted the writings of Abraham—the text by Abraham’s own hand; though there is nothing to show that this text had not been widely copied, and that this particular [manuscript] may not, in fact, have been a copy 500 years after Abraham’s day.”⁸² J. M. Sjodahl assumes that it was a copy: “As the work proceeded, he [Joseph Smith] became convinced that one of the rolls of papyrus contained a copy of a book written by Abraham.”⁸³ And Osborne Widtsoe opined that “this particular roll [the Book of Abraham] may or may not have been written by Abraham’s own hand. Possibly it was a copy of Abraham’s original manuscript.”⁸⁴

From the way the expression is used in the scriptures and by the brethren, it is clear that when a piece was said to be by its author’s “own hand,” what is meant is that

“Joseph Smith
never claimed they
were autographic manuscripts
. . . of Abraham.”

he originally wrote or dictated it. Even when Wilford Woodruff reports in his journal for February 18, 1842, that “Joseph the Seer has presented us some of the Book of Abraham, which was written by his own hand . . .,” it means that the Book of Abraham is not merely a book *about* Abraham, of which many are known in the apocryphal literature, but one actually written *by* him. Actually, what the Prophet “presented” to the Saints, who had seen the papyri a hundred times, was his own rendering of the book, which of course was not *literally* written by the hand of Abraham.

It was only to be expected, human nature being what it is, that the announcement that the writings of Abraham and Joseph had been found with some mummies should have promptly given rise to the rumor that Joseph Smith was in possession of “the bodies of Abraham, Abimelech, (the king of the Philistines), Joseph, who was sold into Egypt, &c., &c.” And it was just as natural that the enemies of the Prophet should circulate the charge “that the purchasers of these antiquities” were spreading such rumors “for the purpose of attracting the attention of the multitude, and gulling the unwary.” These reports, the Prophet wrote in December 1835, were “utterly false. Who these ancient inhabitants of Egypt were, I do not at present say.”⁸⁵ He was not leaping at conclusions or claiming revelations on all things; indeed, the mummies did not particularly interest him, and he only consented to let Chandler have the high price he asked for them because he could procure the papyri in no other way: “. . . Mr. Chandler told him that he would not sell the writings, unless he could sell the mum-

mies. . . .⁸⁶ The mere sight of the mummies did not excite Joseph Smith, and neither did the rolls of papyrus before he knew what was on them: they were just "something rolled up . . . which, when examined, proved to be two rolls of papyrus." It was only after the mummies had been bought and the rolls examined that the brethren discovered, "much to our joy," how important they were.⁸⁷ "The characters," Joseph Smith reported, "are such as you find upon coffins of mummies—hieroglyphs, etc.," that is, quite ordinary stuff, to look at them.⁸⁸ It is amusing to see how the Spalding specialists petulantly declare the Facsimiles, which they confess themselves unable to read, to be to all appearances nothing but perfectly ordinary Egyptian documents, Joseph Smith could have told them that.

The Prophet made no dogmatic statement as to how the writings got in with the mummies, and Church members speculated freely on the subject. "It is supposed," wrote Parley P. Pratt, "they were preserved in the family of the Pharaoh and afterwards hid up in the embalmed body of the female with whom they were found."⁸⁹ The reporter of a local newspaper, after being shown the mummies by Mother Smith, wrote a satirical account of how Joseph in Egypt had a roll of papyrus, delivered to him in a wooden box—by an angel, of course—"which was to be buried by him with the family of one of the patriarchs . . . Joseph . . . depositing the case on the Queen's breast, where it lay until the discovery of the 'brass plates' . . ."⁹⁰ Behind the usual garbling of the familiar motifs, one may detect another version of Brother Pratt's speculation.

Actually, ancient Egyptian documents have been found buried with mummies of later date. The manuscript of the famous Ramesseum Dramatic Text, written to be buried with a king, was found laid away on the mummy of a private citizen 200 years after the time it was written—and even then it was copied down from still older sources. "How this manuscript . . . came into the private library of the . . . Theban in whose grave it was found," wrote Professor Sethe, "is a question which of course can never be answered."⁹¹ It may not be without significance that our Pearl of Great Price mummies were also found in Thebes, and that some other mummies found there, notably those accompanied by those rare and peculiar documents known as hypocephali (Fac. 2 is a hypocephalus), had lying on their breasts just such rolls of papyrus, apparently documents of considerable importance, but not well enough preserved to be read.⁹² Mummies themselves were "often re-embalmed by the priests and toted from tomb to tomb—for centuries."⁹³ Furthermore, when documents became worn out from age or use it was quite proper to make a copy, which was thenceforth regarded exactly as if it were the original writings.⁹⁴

Bishop Spalding's announcement that he submitted to the specialists "the original text," and that "the original

texts with the Prophet's translation are available for our investigation" is simply not true. It makes all the difference in the world what particular text a scholar has to work with, as a comparison of the recently discovered original of Facsimile 1 with the copies of it that Spalding sent to the critics should make clear to anyone. ○

(To be continued)

FOOTNOTES

- ¹Maxeux de Rochebonne, *Bibliothèque Egyptologique* (Paris, 1894), Vol. 3, p. 3.
- ²A. H. Gardiner, *Journal of Egyptian Archaeology*, Vol. 9 (1924), p. 6.
- ³This theme was often discussed by G. Maspero, e.g., in *Bibliothèque Egyptologique*, Vol. 29, pp. 269-276; Vol. 1 (1893), pp. viii, in which Maspero discusses his own changing ideas. On the dangerous appeal of Egypt to amateurs, A. Weirall, *Tutankhamen and Other Essays* (London, 1923), Ch. 3, and *The Glory of the Pharaohs* (London, 1923), Ch. 5.
- ⁴C. Webb, *Era*, Vol. 17, p. 585. Webb paints an intellectual portrait of Spalding in this long article, pp. 565ff.
- ⁵H. Roberts, *Deseret News*, Dec. 19, 1912, p. 11.
- ⁶Webb, op. cit., pp. 580ff; 577; the quote is from p. 569.
- ⁷Roberts, *Era*, Vol. 16, p. 310.
- ⁸Chorone J. P. Widsoe, *Era*, Vol. 16, p. 594, illustrating this by examples on pp. 585-87.
- ⁹*New York Times*, Magazine Section, Dec. 29, 1912, p. 3.
- ¹⁰Frederick I. Pack, *Era*, Vol. 16, pp. 333-34.
- ¹¹C. Webb, *Era*, Vol. 17, p. 566, quoting from Spalding's *Utah Survey*.
- ¹²*New York Times*, loc. cit., p. 1.
- ¹³M. S. Joshi, *Era*, Vol. 16, p. 1100.
- ¹⁴N. L. Nelson, *Era*, Vol. 16, p. 603.
- ¹⁵Webb, op. cit., p. 565.
- ¹⁶Editorial in *Era*, Vol. 16, p. 378; cf. *New York Times*, loc. cit., p. 1.
- ¹⁷C. Webb. See the remarks of E. J. Banks, *Literary Digest*, July 10, 1915, p. 67.
- ¹⁸The Banks article (see above) is fully discussed by Sterling B. Talmage in *Era*, Vol. 16, pp. 770-76.
- ¹⁹S. Spalding, *Era*, Vol. 16, p. 611.
- ²⁰Pack, op. cit., p. 334.
- ²¹Spalding, *Joseph Smith as a Translator*, p. 4.
- ²²*Ibid.*, p. 18.
- ²³*Documentary History of the Church*, Vol. 2, p. 235, from *The LDS Messenger & Advocate*, Vol. 3 (Dec. 1835), p. 235.
- ²⁴Parley P. Pratt, *Millennial Star*, Vol. 3 (July 1842), p. 46.
- ²⁵Orson Pratt, *Journal of Discourses*, Vol. 20 (1878), p. 65.
- ²⁶*Encyclopaedia Britannica*, XI Edition (1910), Vol. 6, p. 308 (s.v. "Chronology").
- ²⁷Webb, *Era*, Vol. 16, p. 1078.
- ²⁸Spalding, op. cit., p. 13.
- ²⁹Pack, op. cit., p. 335.
- ³⁰Spalding, *Era*, Vol. 16, p. 611.
- ³¹John A. Widsoe, *Era*, Vol. 16, p. 617.
- ³²A. B. Mercer, *The Utah Survey*, Vol. 30, p. 12.
- ³³*Ibid.*, p. 10.
- ³⁴*Ibid.*, p. 8.
- ³⁵*Ibid.*, p. 9.
- ³⁶*Ibid.*, p. 9.
- ³⁷Chorone J. P. Widsoe, *Era*, Vol. 16, p. 599.
- ³⁸HCH, Vol. 4, p. 518.
- ³⁹Webb, *Era*, Vol. 17, p. 324.
- ⁴⁰HCH, Vol. 2, p. 226.
- ⁴¹George O. Cannon, quoted by N. L. Nelson, op. cit., p. 606.
- ⁴²Joshi, op. cit., p. 1103.
- ⁴³Chorone J. P. Widsoe, op. cit., p. 600.
- ⁴⁴DHC, Vol. 2, p. 348.
- ⁴⁵Orson Pratt, *Journal of Discourses*, Vol. 20, p. 65.
- ⁴⁶DHC, Vol. 2, p. 236.
- ⁴⁷*Ibid.*, p. 348.
- ⁴⁸Parley P. Pratt, *Millennial Star*, Vol. 3 (July 1842), p. 46.
- ⁴⁹*Varasus signat*, Sept. 19, 1845, p. 2, cited by C. D. McOmber, *A Study of the Criticism of the Book of Abraham* (unpublished Master's thesis, Brigham Young University, Provo, 1960), pp. 17f.
- ⁵⁰K. Sethe, *Dramatische Texte zu altägyptischen Mysterienspielen* (Leipzig, 1928), Vol. 2, p. 99.
- ⁵¹This is discussed below.
- ⁵²W. C. Cernam, *A Picture History of Archaeology* (London: Thames & Hudson, 1950), p. 188.
- ⁵³A classical instance is found in the introduction to the famous Shabaka Stone, where the king "orders a copy to be made which should be better than the earlier [original] one [lit., 'than its earlier condition']"—K. Sethe, op. cit., Vol. 1, pp. 4, 8, 21f. "Many very ancient books appeared in later transcriptions throughout Egyptian history," e.g., the Admonitions of Ptah-Hotep; "if, then, in similar fashion, Abraham also wrote a book, there is no essential absurdity in the supposition that a copy of it was found in the tomb of some persons who died even 1,000 or 1,200 years after his day."—R. C. Webb, *Era*, Vol. 17, p. 314. Whatever others, such as Wilford Woodruff, may have thought as to the age of the Facsimiles, Joseph Smith left no clear pronouncement.

Prepared by the
research
department of the
Genealogical
Society



Major Genealogical Record Sources in

The chart and table contain major genealogical record sources of Sweden. The major sources are listed, together with type of record, period covered, type of information given, and source availability. Table

A shows at a glance the record sources available for a research problem in a particular century. Table B provides more detailed information about the major records available. For example, if a pedigree

problem is in the seventeenth century, a quick indication can be obtained from Table A of the sources available for that period. Reference to Table B will then provide more complete information.

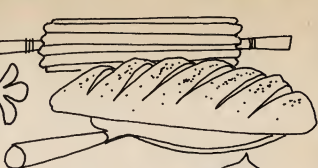
MAJOR SOURCE AVAILABILITY BY CENTURY

TYPE OF RECORD	CENTURY					
	15th	16th	17th	18th	19th	20th
1. Emigration Records						
2. Lutheran Membership Movements						
3. Lutheran Clerical Survey						
4. Lutheran Catechistical Records						
5. Probate Records						
6. Land Records						
7. Lutheran Communion Records						
8. Census Records						
9. Tax Lists						
10. Court Records						
11. Lutheran Parish Registers						
12. Trade Guild Records						
13. Lutheran Church Accounts						
14. Provincial Accounts						
15. Military Records						
16. House of Nobility						

TABLE A



SWEDEN

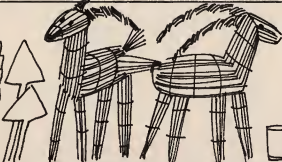
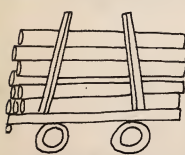


Illustrated by Sherry Thompson

MAJOR SOURCES CHRONOLOGICALLY ARRANGED

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
1. EMIGRATION RECORDS (<i>Emigrations handlingar</i>)	1876-1913	<i>Larsson Brothers & Company Emigration Agency</i> ; correspondence between the emigration agency and persons inquiring about emigration; names of correspondents and their residences in Sweden; sometimes names of relatives and their residences both in Sweden and abroad	Provincial archives, Göteborg; on film (Genealogical Society)
	Earliest from 1869	<i>City Police Records</i> ; lists of persons leaving Sweden through various ports, their names, places of residence or places of birth, ages or dates of birth, destination in foreign land, relationships of persons traveling as a family unit	City and provincial archives; some on film (GS)
	1851 to present	<i>Government Emigration Records</i> ; names of persons emigrating, their ages, sometimes year or date of birth, occupations, places of residence at time of emigration, country of destination, relationships	1851-1940 on film (GS); 1851 to present, National Central Bureau of Statistics, Stockholm
	18th C to 19th C	<i>Passport Journals</i> ; information varies; name of person obtaining passport, date when obtained, destination, occupation	On film (GS); city of departure; provincial archives; Royal War Archives, Stockholm
2. LUTHERAN MEMBERSHIP MOVEMENTS (<i>Flyttningslängder</i>)	Earliest in the late 17th C; more frequent 1800 to present	Names of persons moving in or out of the parish, places of former and new residence; marital status, sometimes date and place of birth	Earliest to 1860 on film (GS); provincial archives; 1860 to present in local parish custody
	Certificates of Moving (<i>Flyttningsattester</i>)	Same as above but sometimes with more detail; information varies	Same as above
3. LUTHERAN CLERICAL SURVEY (Household Examination Rolls) (<i>Husförhållningslängder</i>)	Approx 1686-1893	Names of parishioners, dates of birth or ages, places of birth, occupations, relationships, marriage data, dates of death, places of residence, arrivals and removals, legitimacy of children, marital status, rating on religious knowledge; information varies, especially before 1800; evolved from Lutheran catechistical records (see no. 4) and superseded by the parish records (see item immediately following)	Earliest to approx 1890 on film (GS); earliest to approx 1860, provincial archives; 1860-1893, local parish custody
	Parish Records (<i>Forsamlingsböcker</i>)	Succeeded the clerical survey; the information recorded is approximately the same as the clerical survey	Local parish custody
	Abstracts for each ten-year period	Abstracts taken from the above two records for statistical purposes; information similar to above but more brief	1860, 1870, 1880, 1890 on film (GS); 1860 to present, National Central Bureau of Statistics, Stockholm

TABLE B



ARCHIVE ADDRESSES

Landsarkivet in Uppsala comprises the *län* of Stockholm, Uppsala, Södermanland, Örebro, Västmanland and Kopparberg. Address: Slottet, Uppsala.

Landsarkivet in Västana comprises the *län* of Östergötland, Jönköping, Kronoberg and Kalmar. Address: Slottet, Västana.

Landsarkivet in Visby for the *län* of Gotland. Address: Visborgsgatan 1, Visby.

Landsarkivet in Lund comprises the *län* of Blekinge, Kristianstad, Malmöhus and Halland. Address: Dalbyvägen 4, Lund.

Landsarkivet in Göteborg comprises the *län* of Göteborg och Bohus, Älvsborg, Skaraborg and Värmland. Address: Geijersgatan 1, Göteborg.

Landsarkivet in Härnösand comprises the *län* of Gävleborg, Västernorrland, Västernorrland and Norrbotten. Address: Nybrogatan 17, Härnösand.

Landsarkivet in Östersund for the *län* of Jämtland. Address: Museiplan, Östersund. *Stadsarkivet* in Stockholm for the city of Stockholm. Address: Kungsklippan 61, Stockholm 8.

Stadsarkivet in Malmö for the city of Malmö. Address: Östergatan 32, Malmö C.

Stadsarkivet in Borås for the city of Borås. Address: Stads-
huset, Borås. (All church records in Borås, however, have been transferred to *Landsarkivet* in Göteborg.)

Stadsarkivet in Västerås. Address: Stads-
huset, Västerås. (All church records in Västerås, however, have been transferred to *Landsarkivet* in Uppsala.)

Riksbankens arkiv (The National Archives). Address: Arkivgatan 3, Stockholm.

Kammararkivet (The Cameral Archives). Address: Birger Jarlsgatan 13, Stockholm 2.

Kungliga Utrikesdepartementets arkiv (The Archives of the Foreign Office). Address: Gustaf Adolfs torg, Stockholm 16.

Riddarhusets arkiv (The Archives of the House of Nobility). Address: Riddarhuset, Stockholm 2.

Statistiska centralbyråns arkiv (The Archives of the Central Bureau of Statistics). Address: Linnégatan 87, Stockholm 6.

Kungliga Krigsarkivet (The War Archives). Address: Banérgatan 64, Stockholm 6.

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
4. LUTHERAN CATECHISTICAL RECORDS (Kattikismilängder)	Approx 1686-1750, usually southern Sweden only	Names of certain parishioners, occupations, residences, relationships, marital status, sometimes ages; superseded by the clerical survey (see item no. 3)	On film (GS); provincial archives
5. PROBATE RECORDS (Bouppteckningar)	Approx 1660 to present	Name of deceased, sometimes date of death; names of heirs, ages, sometimes dates of birth; residences, guardians, relationships, real and personal property and its distribution	Approx 1660-1860 on film (GS); 1660 to present, provincial or city archives, district court archives, circuit courts of appeal (nobility)
6. LAND RECORDS (Jordböcker)	Approx 1630-1750	Names of land owners and tenants, residences, valuation of land	On film (GS); provincial archives; copy at Cameral Archive (Kammararkivet), Stockholm
7. LUTHERAN COMMUNION RECORDS (Kommunionlängder)	Earliest from 1628, generally 18th-19th C	Names of communicants, residences, relationships, marital status, occupations, sometimes ages; superseded by clerical survey (see item no. 3)	On film (GS); provincial archives
8. CENSUS RECORDS (Mantalslängder)	1620 to present	Name of head of household, residence, sometimes names of wife and children over age 15 and other relatives, especially since approx 1900; information varies widely, but the later the census, the more detailed the information	Earliest to 1750, then each 5 years to 1860 on film (GS); 1620 to present, provincial archives; copy at Cameral Archives, Stockholm
9. TAX LISTS (Boskapsräkningar)	1620-1642	Names of landowners and tenants	On film (GS); provincial archives; copy at Cameral Archives, Stockholm
10. COURT RECORDS (Domböcker)	Approx 1620 to present	Decisions in criminal trials, transfers of real estate, marriage settlements, guardianships, mortgages, miscellaneous judiciary items	1620-1860 on film (GS); earlier records of the magistrate courts (Rådhusrätt) and the assize courts (Häradshärad) at provincial archives; copies at the circuit courts of appeal (Hovrätt); more recent records in local court custody
11. LUTHERAN PARISH REGISTERS (Kyrkoböcker)	Earliest 1607, generally 1686 to present	<i>Births:</i> names of persons born and christened, dates of birth and christening, legitimacy of children, names of parents, father's occupation and residence, sometimes age of mother; names of witnesses at christening and their residence, occupations, sometimes relationships <i>Marriages:</i> names of candidates, their places of residence and date of marriage, sometimes ages and names of parents or sponsors, also information regarding former marriages <i>Deaths:</i> names of deceased, their dates of death and burial, ages, places of residence; at time of death, occupations, conditions, causes of death; sometimes biographical information, particularly in Västmanland and Kopparberg Counties	Earliest to approx 1860 on film (GS); provincial archives; 1860 to present, local parish custody NOTE: Transcripts 1860-1947 at National Central Bureau of Statistics, Stockholm; transcripts 1860-1892 on film (GS)
12. TRADE GUILD RECORDS (Skränthandlingar)	1604-1890	Minutes, names of members and those seeking membership, sometimes proof of age, parentage, and birthplace	On film (GS); Nordiska Museet, Stockholm; some in various city archives
13. LUTHERAN CHURCH ACCOUNTS (Kyrkörtenskrifter)	Earliest from 16th C, generally from middle of 17th C to 18th C	Accounts of expenses and contributions; names and residence of persons who receive payment for services rendered to the church; names and residence of persons contributing monetary gifts at church functions such as christenings, weddings, and burials; relationships	On film (GS); provincial archives
14. PROVINCIAL ACCOUNTS (Landskaps- handlingar)	1541-1633	Names and residences of landowners and tenants	On film (GS); National Archives (Riksbankens arkiv), Stockholm
15. MILITARY RECORDS (Militär- handlingar)	1537 to present	<i>Rotations and inductions:</i> names of military personnel, residence <i>General muster rolls:</i> names of personnel of all ranks, usually province of birth, age, death or discharge; information varies <i>Pension and salary lists:</i> names of officers and non-commissioned officers only; sometimes names of relatives; monetary data <i>Biographical records:</i> names of officers and civilian employees only; dates and places of birth, marriage, and death; parentage; appointments; information varies	1537-1869 on film (GS); 1537 to present, Royal War Archives (Kungliga Krigsarkivet), Stockholm; local enrollment offices NOTE: Refer to the various printed regimental histories and to Lewenhaupt's works "The Officers of King Karl XII" (<i>Karl XII:s Officiärer</i>)
16. HOUSE OF NOBILITY RECORDS (Riddarhuset)	15th C to present	Names of those introduced and accepted into the House of Nobility; pedigrees listing their progenitors to the earliest known ancestor; names of spouse and children; dates of birth, marriage, and death; residences; offices and commissions received; occupations; relationships	Some in print and on film (GS); the Archives of the House of Nobility (<i>Riddarhusets arkiv</i>), Stockholm
NOTE—		There are many rural and city parishes that have been given the right to retain their church books at the parish archives and are exempt by law from the obligation to deliver their older church books to the provincial archives. These parishes are located mainly in Kopparberg and Örebro Counties.	

The Word of Wisdom

By Albert L. Zobell, Jr.

Research Editor

●“This winter [1832-33],” wrote the Prophet Joseph Smith, “was spent in translating the Scriptures; in the School of the Prophets; and sitting in conferences. I had many glorious seasons of refreshing. The gifts which follow them that believe and obey the Gospel, as tokens that the Lord is ever the same in His dealings with the humble lovers and followers of truth, began to be poured out among us, as in ancient days. . . .” (Documentary History of the Church, Vol. 1, p. 322.)

Then he records simply:

“February 27 [1833].—I received the following revelation: . . . A Word of Wisdom, for the benefit of the . . . church” (Ibid., page 327.)

Then he records the glorious counsel and promises found therein.

Speaking to the Saints at Provo, Utah, some 35 years later, February 8, 1868, President Brigham Young recollected:

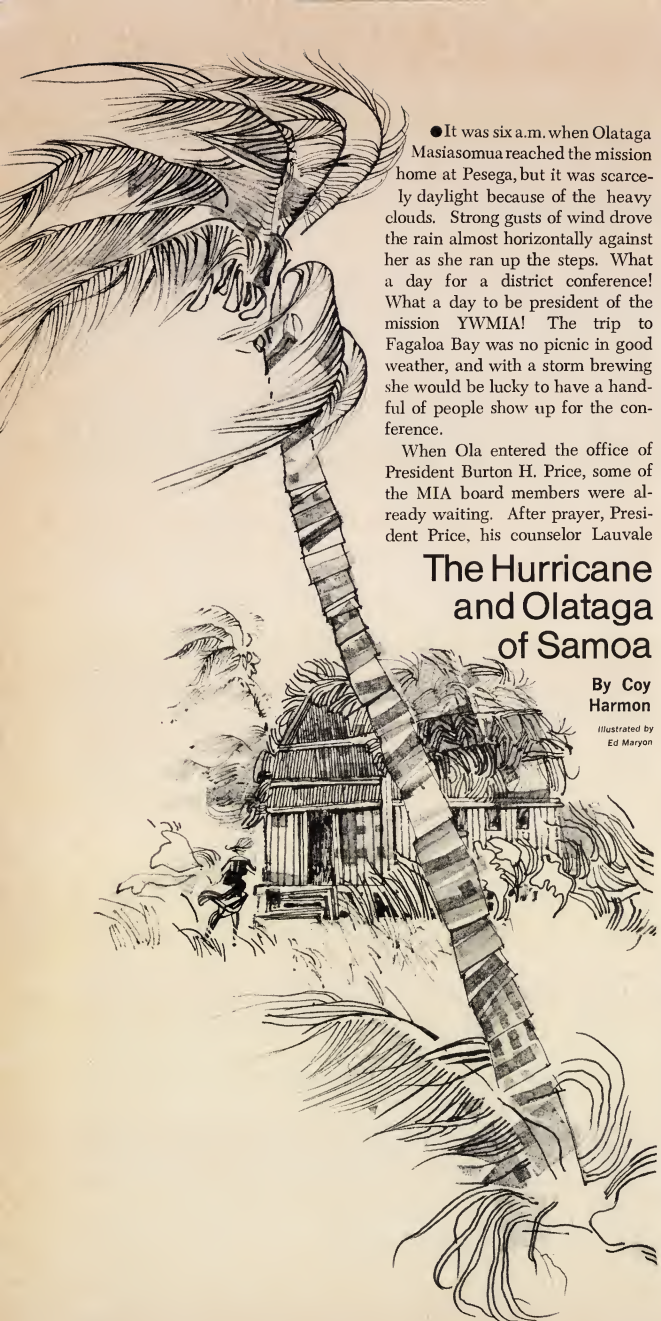
“When the school of the prophets was inaugurated one of the first revelations given by the Lord to His servant Joseph was the Word of Wisdom. . . . The prophet began to instruct [the elders] how to live that they might be the better prepared to perform the great work they were called to accomplish. I think I am as well acquainted with the circumstances which led to the giving of the Word of Wisdom as any man in the Church, although I was not present at the time to witness them. The first school of the prophets was held in a small room situated over the Prophet Joseph’s kitchen, in a house which belonged to Bishop Whitney, and which was attached to his store, which store probably might be about fifteen feet square. In the rear of this building was a kitchen, probably ten by fourteen feet, containing rooms and pantries. Over this kitchen was situated the room in which the Prophet received revelations and in which he instructed his brethren. The brethren came to that place for hundreds of miles to attend school in a little room probably no larger than eleven by fourteen. When they assembled together in this room after breakfast, the first they did was to light their pipes, and, while smoking, talk about the great things of the kingdom, and spit all over the room, and as soon as the pipe was out of their mouths a large chew of tobacco would

then be taken. Often when the Prophet entered the room to give the school instructions he would find himself in a cloud of tobacco smoke. This, and the complaints of his wife at having to clean so filthy a floor, made the Prophet think upon the matter, and he inquired of the Lord relating to the conduct of the Elders in using tobacco, and the revelation known as the Word of Wisdom was the result of his inquiry.” (Journal of Discourses, Vol. 12, pp. 157-58.)

The Word of Wisdom immediately became part of the teachings of the Church. The Prophet records that in 1837 the presidency of the Church at Far West, Missouri, called a general meeting in which it was “resolved unanimously, that we will not fellowship any ordained member who will not, or does not, observe the Word of Wisdom according to its literal reading.” (DHC, Vol. 2, p. 482.) Christmas day 1837 “was the first public conference of the Church in England, and at this conference the Word of Wisdom was first publicly taught in that country.” (DHC, Vol. 2, p. 529.) At the first quarterly conference at Far West, April 7, 1838, “President Joseph Smith, Jun., made a few remarks on the Word of Wisdom, giving the reason of its coming forth, saying it should be observed.” (DHC, Vol. 3, p. 15.)

“It is a piece of good counsel which the Lord desires His people to observe, that they may live on the earth until the measure of their creation is full,” said President Brigham Young in 1868. “This is the object the Lord had in view in giving that Word of Wisdom. To those who observe it He will give great wisdom and understanding, increasing their health, giving strength and endurance to the faculties of their bodies and minds until they shall be full of years upon the earth. This will be their blessing if they will observe His word with a good and willing heart and in faithfulness before the Lord.” (JD, Vol. 12, p. 156.)

The twentieth century is a marvelous age in which to live. It is an age in which science has confirmed much of the Word of Wisdom. We now scientifically know what the nineteenth century Saints accepted on faith concerning the great truths of the Word of Wisdom. The promises of the Lord are the same in all ages to all peoples. ○



● It was six a.m. when Olataga Masiasomua reached the mission home at Pesega, but it was scarcely daylight because of the heavy clouds. Strong gusts of wind drove the rain almost horizontally against her as she ran up the steps. What a day for a district conference! What a day to be president of the mission YWMIA! The trip to Fagaloa Bay was no picnic in good weather, and with a storm brewing she would be lucky to have a handful of people show up for the conference.

When Ola entered the office of President Burton H. Price, some of the MIA board members were already waiting. After prayer, President Price, his counselor Lauvale

The Hurricane and Olataga of Samoa

By Coy Harmon

Illustrated by Ed Maryon

Tialavea, and the six MIA people climbed into the mission pickup truck. Some of the board members had borrowed raincoats from the elders. Others huddled under lavalavas, trying to keep out the wind and the sporadic bursts of rain.

The road to Fagaloa winds along the coast for 15 miles or so, then climbs the mountain and drops precipitously down to the bay. Until a few years ago the only way to reach Fagaloa was to take a boat from Apia or to drive to the top of the mountain and walk down a trail. Now a narrow, rocky road has been built to the first two villages.

As the truck bumped along the coastal road, Ola apprehensively watched the muddy, white-capped surf lashing the shore. This was going to be a real storm. Before they reached the top of the mountain, they passed plantations where the banana trees were broken off or knocked down.

They had just rounded the curve at the top, ready to start the descent, when the truck jerked to a stop. The road was blocked by two large trees. On the other side of the trees sat two buses whose disgruntled passengers were waiting to go to Apia. There seemed to be no way to move the trees until Ola remembered that in the MIA supplies was a rope they had brought for a tug-of-war in the afternoon activity session. With the rope, the lead bus was able to back down the hill and drag the trees off the road. Then the truck backed up the hill to let the buses pass. The whole operation took almost two hours.

The truck had just reached Lona Branch when the storm struck with increased fury. Before they could jump from the truck and run into the *fale*, the conference visitors were drenched with rain. During the afternoon the hurricane intensi-

fied until they were only able to hold one short meeting with the branch MIA officers who had gathered.

As the wind rose, breadfruit trees were uprooted and banana trees flattened. When the woven blinds were torn from the *fale* where the visitors were staying, the Saints took the heavy mats from the floor and nailed them between the posts to keep out the rain. Somehow the Saints of the branch were able to provide food for the visitors even after the cooking houses were blown down.

Sleep was impossible. The roar of the wind and rain was punctuated by the cracking of branches and the sound of ripping leaves. At intervals a tree would crash to the ground, and always in the background was the ominous pounding of the surf.

During the night the Saints from Ma'asina Branch, who had come for the conference, had to run to the safety of another *fale* before theirs was blown down. In the *fale* where Ola stayed, an elder who had been lying on the floor near President Price found that a heavy *kava* bowl had been hurled by the wind across the floor to within a few inches of his head.

When daylight came, President Price and President Tialavea decided that it would be impossible to hold conference and that they would try to get back to Pesega when the wind calmed down a little. By noon the storm was beginning to subside, although the wind still came in sudden hard gusts, and it was still raining. They considered leaving the truck there and walking out, but President Tialavea said he thought he could drive it out if some of the Saints would walk ahead to help clear the road. Six men volunteered.

They had worked their way about halfway to the top when they were met by two men who said

that it was impossible to get out. President Tialavea took the truck back down to Ma'asina Branch and left it. Then the group began to climb the mountain. They were tired, wet, cold, and hungry when they reached the top. They walked on toward home and had almost reached Falefa when they were picked up by two elders in a truck.

When they reached Kanana Branch, Olataga was astonished to be able to look up and see Sauniatu at the top of the hill. The trees that had always obscured it before had been leveled.

It was beginning to get dark when Olataga and Oli Manu'o began the four-mile climb to Sauniatu, where Olataga teaches at the Church school. Her sodden clothes clung to her, and her arms and legs were scratched from climbing over fallen trees. As she stumbled over rocks and branches, it seemed she would never reach the top.

Finally, they were on level ground and could hear the river. They were almost home. But at the bank they met Nofu Ti'i and three students who were returning to school after the weekend at home. The river had risen several feet over the bridge and it was impossible to cross it.

Nofu and Oli decided that if they went upstream to a not-so-rocky

place, they would be able to swim across. Ola was terrified at the thought of jumping into the dark, churning water, but the two men helped the students across and came back for her. After much coaxing and reasoning, they persuaded her to swim across between them. She plunged in.

As the cold, swirling water sucked her down, she began to swim for her life. The current was so strong that several times she thought she could not possibly make it across. Then one of the men would shout to her to swim and she would struggle harder. At last she was able to touch bottom, and they helped her scramble up the bank. She lay on the grass, shivering and panting for breath, grateful to be alive. The wind was dying. The storm was almost over. Tomorrow she would have to start planning for the next conference, the sports tournaments, and the youth conferences, and she needed a new girls' program secretary, but tonight she was just too tired to worry about it. . . . ○

Coy Harmon, who was in Samoa with her schoolteacher husband when this incident took place, is a member of the Pleasant View (Provo, Utah) Second Ward.

"Olataga Masiasomua



Where does all

Turning Financial Folly Into Family Fun (Part 2)

● "Finance is the number one cause of family arguments" is the conclusion of some of those who make a study of family problems. Open disagreements over money matters are not the only bad fruits. Tensions caused from worry about overdue bills, fretting over where the next house payment will come from, anger toward a husband or wife for a "foolish," unplanned purchase, and disappointment in having to see children do without may result in sharp words and flaming tempers. Peace cannot abide in a home where anxiety over financial matters represses expressions of love and crowds out laughter.

With our understanding of the sacred and eternal nature of the family, it behooves every good Latter-day Saint to take steps to reduce discord in the home. If handling money is a prime source of disharmony, efforts made to eliminate the difficulty will result in a strengthening of the bonds of love and peace in each home.

A first step in turning financial folly into family fun is to find out: Where does it all go?

The best way to do this is to keep a book in which the family can record what money is spent. The total figures for each month will show what happened to the money. It is interesting to note that people with larger incomes and higher standards of living use budgets more frequently than those who live in more modest circumstances.

From almost any variety store, stationery store, or department

store, one can purchase a "family expense record" book for as little as 39 cents, but under any circumstances, there is no need to pay more than a dollar. Get a book with columns that are labeled, i.e., housing, food, church, etc., and then all you do is fill in the blanks. Also, make sure that one open page will cover one month.

After the family has recorded two or three months' outgo, average up the amount in each category and use this as the basis for your

budget (planned expenditures). Let the family counsel together and determine where they would like to tighten up so as to provide more money for a category that yields more satisfaction.

One family drives secondhand cars and drinks powdered milk because putting more into a home brings greater satisfaction. Another finds great joy in new cars but spends a minimum on clothes and other items.

Don't try to make a budget like

Suggested Allocation of Take-Home Pay¹

	\$5,000 to \$7,000	\$10,000 to \$12,000
1. Tithing ²	12%	12%
2. Savings	5	7
3. Food	21	15
4. Rent or mortgage payments and household operations (utilities)	28	29
5. Home furnishings and household equipment	3	4
6. Clothing, including laundry and cleaning	7	8
7. Insurance	3	4
8. Medical and dental care	5	3
9. Transportation and automobile	7	7
10. Personal allowances, entertainment, H.O.K. ³ and miscellaneous	7	8
11. Gifts and subscriptions	2	3
	100%	100%

¹Take-home pay should be gross income less deductions for taxes and Social Security. It should include any deductions for such items as insurance and credit union.

²10% of gross income normally amounts to approximately 12% of take-home pay. This amount will vary, however, according to the number of dependents.

³"Heaven-Only-Knows."

the Money Game

By Quinn G. McKay, Ph.D.

Dean, School of Business and Economics, Weber State College

that of the neighbors. Let your planned expenditures be an expression of the desires and goals of *your* family. Remember: the budget is the expression of the entire family. Also, if you add to one category, you must subtract from another.

For those who would like some guidelines from which a family can start planning, here is a starter. The chart on page 28 is based on an average family of five or six. It should be adjusted to meet special needs of your family and according to the number of dependents and amount of deductions. Percentages are based on take-home pay, so the family can plan how to allocate actual amounts of money available. Therefore, the percentage for tithing may vary, according to differences between gross pay and take-home pay.

Just one further note about budgeting: To spend a whole evening fretting because you can't find what happened to 23 cents is poor budgeting. Put in an "H.O.K." ("Heaven-Only-Knows") account, because each month money may seem to disappear just as though the mice ate it. Allow for this, and don't fight over it as long as it is not out of line.

After a budget has been decided upon, a once-a-month family finance council should be held. The purpose is twofold:

1. To help the family members psychologically to see that there are limits to how much money is available.

2. To train them to learn that

there are helpful devices for managing money.

3. To help them see that what they do each day can affect the amount of money that is available for other things.

When family members are cognizant of waste and of belongings that are ill cared for, then the budget is controlled every day of the month, not just once a month at family council night. Thus, a family budget council is designed to help members of the household to be conscious of where the money is going each day.

Each month sit down at a table with the family finance book opened to the previous month's record. First, select for detailed review the accounts most out of line. (Going into everything in detail would be boring.) Talk about why these accounts are out of line, and relate the why to everyday experiences. If the electricity bill is high, discuss how family members can be "light switch conscious." If extra shoes had to be purchased, discuss the care of shoes and what water does to leather. If an appliance had to be repaired or replaced, explain the value of maintenance, use, and proper storage of equipment. This can also be done with care of clothes, furniture, expensive foods, and entertainment. Relating items to specific dollar amounts helps to build a consciousness of values and costs.

- Second, call attention to accounts in which expenses were less than budgeted. Here may be a chance to hand out a bouquet or

two to members of the family. During the month father or mother should make note of expense-saving behavior and mention it in family council.

Third, save until last the special savings account. That is going to provide for a piano, color television set, vacation, bicycle, mission, or college. Let each person see how much closer the acquisition is. Spend a few minutes planning for the purchase by looking at catalogues or discussing the individual preferences of family members regarding it. If it is a vacation fund, spend the winter months in anticipation. Dreaming, talking, and finding information about potential vacation spots can bring added months of joy for a 10-day trip.

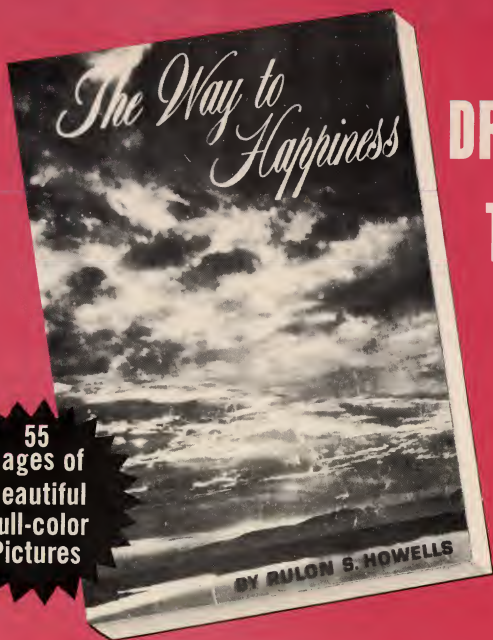
Cautions:

1. Review only what has been set aside as the family budget. Mother and father may want to keep business finances, investments, and other matters private, especially if the family is young and cannot keep confidences.

2. Don't make this a long session; particularly, don't dwell too long on negative aspects and preachments. Every needed lesson cannot be taught in one night. There will be another night next month.

3. Don't use the family finance council as a punishment or to expose or embarrass a spender in the family. This meeting is for education, not retribution.

4. Do everything possible in steps two and three to make it an



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"Those who save what is left over usually have no savings."

emotionally rewarding experience. Do not conduct it in such a way that the family comes to dread finance council night. The family can learn that money properly handled can bring lots of family fun and satisfaction.

Controlling the budget is a matter of attitude—as much psychology as finance. It is a matter of personal self-restraint.

Spending Tips

1. Tithing (the Lord's portion) should always be set aside or paid the very first.

2. Savings should be put away next. Payroll deductions for credit union or automatic bank savings are good. Those who never save must invariably borrow. People who save what is left over practically never have a savings account.

3. In buying food, use a shopping list and then stick with it. This forces planning and also helps one to resist impulse buying. Merchants devise every means possible to get shoppers to give in to impulses and buy more than they really need.

Shop not more than once a week. Try every other week. It can be done. Again, it will force better planning, and you can save money. Shop the sales. Buy in case lots only at sale time. By using and restocking your year's supply, you can go from one sale to another on many items. Planning clothing purchases can also help you take advantage of sales, thus helping make the money go further. Beware of jumbo sizes. They are often

cheaper, but you also often consume more when you think there is plenty. Use self-restraint.

Try things that are less expensive, like powdered milk. People's tastes adjust. Even mixing three-fourths powdered and one-fourth whole milk makes the milk cost about 15 cents a quart, which is a big savings over 28 cents a quart for whole milk. Children usually consume as much inexpensive peanut butter as they do the expensive brands.

4. Pay cash. At each purchase, seeing actual dollars disappear or the bank account balance diminish is a good regular reminder and has a good psychological restraining effect.

5. Don't buy on first visit of door-to-door salesmen or at the first store when looking at a major purchase. Educate yourself. Compare prices and features until you satisfy yourself. Learn what to look for or what is important in a washing machine, or piano, or furniture. Take time to analyze and raise questions while not under the smooth talk or charisma of a talented salesman. His product is probably what he says it is, but only you can decide if it is the best expenditure of limited funds for your family.

6. Be reluctant to obligate yourselves to long-run purchase schemes and other programs without thorough investigation. They may or may not provide all the savings pictures. More important, long-run schemes lock you into something that looks good today but may not

fit family needs three months from now. Don't give away your flexibility and monthly control over expenditures. Preserve flexibility and be free so the family can change its mind next month.

7. Don't be afraid to buy good used items: furniture, appliances, cars. *Careful* shopping here can result in significant savings.

8. Teach the family to take care of things. Lessons on care of clothing can be an excellent expenditure of time and may result in many dollars saved. Care of furniture may require making the living room off limits for food or jumping.

9. Make special savings accounts. Save for a color television set or other special purchase. At the monthly family budget review, save this account until last. Then let the family see together how much nearer they are to that new TV. This can be the positive side. Budgeting need not be all "no" and tears. *Budget for things, not just against spending.*

10. Don't overextend on house buying. Do not buy a house that costs more than two and a half times your annual income. Monthly housing costs (principal, interest, insurance, and property taxes) should not exceed one-fourth of your monthly take-home pay.

11. Watch automobile expenses closely. It costs more to drive a car than you think.

With wise planning and self-restraint, financial folly can be turned into family fun and contribute to harmony in the home rather than disharmony. ○



People over 65 get the cash they need to help fill the gaps in Medicare.

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Experts find **You need not be over 65 to gain from Medicare**

■ There are two important things people of all ages should realize about the government's new "Medicare" program of health protection for people over 65.

Most men and women over 65 already know that Medicare will not pay all their hospital, medical and surgical bills. They realize they need *added* protection to supplement Medicare and avoid an expensive loss. More about that later.

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tection will give you a big cash refund if you stayed well and didn't need the plan's benefits. Simply keep it in force until then, and you get paid a substantial cash "nest-egg" to enjoy during your retirement years—to save or spend as you wish. This extra cash can add important security to your retirement. Or you can use it for travel, a car, or for other things to help you enjoy retirement more.

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But unlike ordinary plans, this low cost plan means you no longer have to be sick or hurt to collect. Instead of paying premiums which return no money if you have no claims, you get a big cash refund at maturity. In effect, you've built up an extra savings account.

Even if you do use up part of the benefits, you can still get a refund. If you collect less than what you've paid in annualized premiums, you get a refund of the difference. Sick or well, you *must* collect.

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You've been called
a responsible
generation. Born in
the fullness of times,
blessed with the
proverbial bounties,
challenged by causes
and conditions
great enough to excite
your attention, you
have the role of the
chosen ones. You are
the royalty of the
generations of all
time. And when much
is given, much is
expected. This is not
a new idea but one that
you'll come to
witness as truth as you
move along your
path as student leader,
athlete, artist,
debater, home teacher,
or friend of the
crowd.

To be part of a
responsible generation
is to be "answering."
It is to hear the sound,
the cry, the message

of church, society,
school, or friend. And
it is to choose to do
something about it.
Elder Thomas S. Monson
of the Council of the
Twelve spoke to
thousands of youth
gathered in the
Tabernacle a short time
ago and said: "Young
people, you may choose
your friends, you
may choose your
vocation, you may
choose to honor and
obey God, or you may

choose to disobey. It
has been given unto
you to choose. But
with this great gift
comes a great
responsibility, for with
a choice comes the
responsibility of your
choice."

To you of the **Responsible Generation**

may this issue be a
help in your
preparations
and in your choices.
The Editors



Marion D. Hanks, Editor • Elaine Cannon, Associate Editor

Lincoln, a Responsible Citizen

He Kept On Growing

By Marion D. Hanks



Illustrated by Dale Kilbourn

● A truly great man was born on the twelfth day of February, long ago. He lived his boyhood days in a frontier cabin, and was denied substantially every blessing that most boys—even very poor boys—enjoy today. The preparations he made and the contributions that were his and the opportunities that came to him were all the result of an iron determination—and the will of God.

I am one who is prepared to believe that Abraham Lincoln was chosen by God and made ready by him in his own wise way for a great task that had to be done. I don't suggest that Abraham Lincoln knew it during those days of deprivation, but certainly there wasn't *any* mortal wise enough to suppose that much good could come of a boy condemned to such a birth under such circumstances, let alone to suppose that God was shaping a man to meet a challenge.

The early days of his manhood and maturity didn't look much like it, either. He was defeated again and again in his efforts to win political office and in other important objectives he established for himself. But he did not quit. He was getting ready. Know it or not, he was getting ready. I

remember the last lines of a great poem about Lincoln:

"Lincoln was a tall pine.

Lincoln kept on growing."

That he had intimations that there were things he was to do seems evident. Long before he matched his steel with the dreadful problem of slavery, he said, "When I hit that thing, I'll hit it hard." And he just kept on growing.

Lincoln's heart was with right and with the people. An old man who had listened to Abe at Gettysburg corrected the usual elocutionary presentation of his magnificent address there in one important particular: "Abe didn't say '*of* the people, *by* the people, *for* the people,' like they quote it," he said. "Abe said, '*of* the *people*, *by* the *people*, *for* the *people*.'"

The right? It was Lincoln who said:

"I am not bound to win, but I am bound to be true; I am not bound to succeed, but I am bound to live by the light I have."

Think seriously about this man and what he was and did. We, too, are serving the right, and our chief concern is people—God's choice children. Keep serving and loving and growing. ○

What Is a Girl Good For?

By
Elaine
Cannon

• Woman's role? What is it? the young woman of today asks.

One hears a lot of talk about what today's girl is good for. One sees the word in print. But opinions vary greatly.

Girls are counseled to marry and have families—to fulfill the measure of their creation. But if they do, they are charged with adding to the problem of the population explosion. They are taught the same subjects as boys in school and trained to compete with them in the world of commerce. On the other hand, they are reminded that their place is in the home. What is the truth? The dichotomy can be disconcerting.

One thing of which an LDS girl is certain is that her role in the Church and in life will always be different from that of a boy. She has not been given the priesthood. God's power is not used through her exactly as it is in men. But a girl does have a power. Hers is the power to bear children, yes, but also to love, and with heart and hand to comfort, teach, and train, to heal and care for both old and young, man, woman, and child alike, wherever her service may take her.

Growing up with an attitude toward service, maturing in the sweet spirit of waiting upon others, giving of one's self as only a woman can, will mark a girl's life happily. Her theme song might be:

"Have I done any good in the world today?
Have I helped anyone in need?
Have I cheered up the sad,
And made someone feel glad?
If not, I have failed indeed.

"Has anyone's burden been lighter today,
Because I was willing to share? —>







Have the sick and the weary
Been helped on their way?
When they needed my help was I there?"

Among the many wonderful ways a young girl can grow into her role of woman is to do volunteer work as a candy striper in a hospital. Two such teens are Latter-day Saints Marti Sonntag and Kathy Thorpe, caught in action by photographer Eldon Linschoten. ○



Responsiveness to Man

By Paulette
Flandro



... but responsibility is a response to something. I like to think of responsibility as a response to love."



● I looked around me at my world—my world of unrelated textbooks and lectures, my world of philosophical discussions, my world of prayer with the council of the Latter-day Saint Student Association, my world of refusing European moral standards while studying abroad, my world of the promise of eternal progression, my world of blindly insensitive people, and especially my world of dear and treasured, high-principled friends.

With all of these diverse influences, what sense have I made of the world? What is my relationship to the scheme of things? What is my responsibility?

Like you, I remember as a child seeing butterflies dance on flowers and horses float in the sky. I remember mud squishing between my toes, and the incredible softness of newborn puppies. I heard brook music when we went fishing, and ran to the melody of mother's call. I tasted honey on my fingers, and smelled apple blossoms in our tree. I cried when I was afraid or hurt, and I laughed when I was happy to be alive. Telling stories at the bedside of my brothers made me feel grown up. But in my heart I knew I wasn't.

Somewhere as a child I learned to love. Love is the key to being properly responsive to life, to our fellowmen. Love begins when I ask my grown-up friend, "How are you?" and he answers me honestly. When he is happy, we run and laugh together. When he is depressed, I listen as he pours out his heart. I share his tears, as he would mine. I go to my friend, for there is love.

Love is giving what I need to get. Love is responsiveness to man.

Love begins when I realize that we are all children of God and respond to this sublime idea. I step into my parents' shoes and weaken when I see the challenges of rearing a family and creating a home where love is king. Then I understand how heartbreaking life would be without love, or love without eternal life. I must be a responsive child and listen to their wise counsel, for they are wise in the ways of love, and they are responsive to the counsel of Heavenly Father.

Erich Fromm said, "Duty is an obligation, but responsibility is a response to something." I like to think responsibility is a response to love.

If I am to be a responsible member of this generation, I must, then, be responsive to all mankind. To truly do this, I must educate both my mind and heart, for what is knowledge without love? It is an empty barrel of facts without meaning. Without love, Toynbee said, "Man is a god of technology but an ape at life."

We are aiming to become good at life. Christ's Church is based on love. "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men." The Church of Jesus Christ of Latter-day Saints was established to help us prepare ourselves to truly love our brothers, to love God, and to serve him. Only thus can we earn our way back into his eternal presence.

Responsiveness to God By Steve Iba

● That grand old prophet Elijah was blessed with power from heaven to curse the earth with famine and to call fire down to consume the offering before the prophets of Baal. Then Elijah left the land and lay down under a juniper tree and slept. An angel of the Lord came to him and said: "Arise and eat; because the journey is too great for thee."

During the journey Elijah hid himself in a cave. The voice of the Lord said unto him: "What doest thou here, Elijah? . . . Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice." (1 Kings 19:7, 9-12.)

And so it was with Elijah. He was a man like unto ourselves. At times we all slumber under our juniper trees. "We walk in darkness at noonday," and are very insensitive toward life, toward all that moves and lives around us.

But what do we hear from the Lord? "Awake and arouse your faculties." Have you observed how a child is awake and responsive to his father and mother? We are the offspring of God, our Father, and "cometh from afar."

"Heaven lies about us in our infancy!

Shades of the prison-house begin to close

Upon the growing Boy,

But he beholds the light, and whence it flows,

He sees it in his joy;

The Youth, who daily farther from the east

Must travel, still is Nature's Priest,

And by the vision splendid

Is on his way attended;

At length the Man perceives it die away,

And fade into the light of common day."

(William Wordsworth,

"Intimations of Immortality.")

Must that responsiveness toward God fade into the light of common day? The light from Father fades because we hide in caves. We build up walls around ourselves. Can we be responsive to God if we're false, artificial, ungentle with men? "Man is spirit. . . ." That's our real selves. Only through a spirit-to-spirit communication and relationship can we be known and come to know one another. Too many times we allow only the scabbard to be seen, and never unsheath the knife.

"What doest thou here?" Can you hear that voice when you're sleeping under your juniper tree or hiding in your cave? "Go forth and stand upon the mount." Hear the voice of the Lord speak to you, spirit to spirit, Father to son. Remember, he's not in the wind, earthquake, or fire, but in the still small voice within you.

"Sometimes during solitude I hear truth spoken with clarity and freshness; uncolored and untranslated it speaks from within myself in a language original but inarticulate, heard only with the soul, and I realize I brought it with me, was never taught it, nor can I efficiently teach it to another." (President Hugh B. Brown.)

It's a personal response to know what the Father wants us to do. As we respond, he responds, and then we become responsible to what we hear and feel. The words of Johann Schiller, which Beethoven put to music in his Ninth Symphony, are meaningful:

"Millions, myriads, rise and gather!

Share this universal kiss!

Brothers, in a heaven of bliss;

Smiles the world's all loving Father.

Do the millions, his creation, know him

And His works of love?

Seek Him! In the heights above,

In His starry habitation."

Do we seek him and know him, the world's all-loving Father? I wonder.

○



I. Facsimile No. 1

New Light on Joseph Smith's Egyptian Papyri

Additional Fragment Disclosed

Because of the unprecedented interest generated throughout the Church by the recovery of 11 pieces of papyrus that were once the property of the Prophet Joseph Smith, *The Improvement Era* is reproducing here in color all of the known papyri now in the possession of the Church. There are 12 pieces in all; 11 of these are included in the recent find (see January *Era*) and one has been in the Church Historian's Office over the years. The 12 pieces of papyrus have now been numbered and labeled by Dr. Hugh Nibley, who has been assigned by the Church to direct the investigation and research being done on the material. (See the second in his series of articles, "A New Look at the Pearl of Great Price," page 14.)

Fragment 1 is the section of the papyrus manuscript from which the Prophet Joseph Smith obtained Facsimile No. 1, which is reproduced in the Book of Abraham.

Fragments 2, 3A and 3B are unclassified, illustrated fragments.

Fragments 4-9—these include the one from the Church Historian's Office—are from the Book of the Dead.

Such books, which were written to assist in the safe passage of the dead persons into the spirit world, were commonly buried with Egyptian mummies. The writings on the recently recovered fragments show that all of these Book of the Dead papyri belonged to the lady Taimin Mutninesikhonsu. Thus, we probably now know the name of the female mummy that was in Joseph Smith's possession and on whose person it was reported the papyrus was originally found.

Fragments 10 and 11 are unclassified, unillustrated hieratic texts. (Hieratic text is a cursive, shorthand version of hieroglyphics.)

Fragment 4 is called the "Framed Trinity Papyrus" because this particular fragment had an old frame on it when it was found in the Metropolitan Museum of Art in New York. It is thought that the fragment may have been framed and displayed during the Prophet Joseph Smith's time. It is labeled "Trinity" because such figures as those shown in the upper left-hand illustration are interpreted by Egyptologists as representing the Trinity.

D.L.G.

Background of the Church Historian's Fragment

By Jay M. Todd
Editorial Associate

● As to the background of the Church Historian's fragment, this is most puzzling. Two members of the historian's office, A. William Lund and Earl E. Olson, assistant Church historians, do not recall any information surrounding the fragment—only that it has been there throughout their service. Brother Lund has been assistant Church historian since 1911, and has worked since September 1908 in the historian's office. They believe that the fragment has been a part of the manuscript of the Egyptian Alphabet and Grammar prepared by Joseph Smith preparatory to the translation of the Book of Abraham and that it apparently has always been in the Church's hands. A perusal of the files of the Church Historian's Office discloses these two items:

(1) Wednesday, October 17, 1855. "... The following books and papers were taken from this office today and deposited in the fire proof vault of the new Historian's Office, namely on the 2nd shelf from the bottom: History Books, A., B.1, B.2... Egyptian Alphabet; ... three plates of the Book of Abraham; red box with papers, blanks, journal, stereotype [sic] plates." Thus, if the Church Historian's fragment has always been with the Egyptian Alpha-

bet and Grammar, perhaps this entry helps to date and place the papyrus fragment in its long journey from Nauvoo to Utah.

(2) However, the most interesting—and most puzzling—entry is found under date of Saturday, July 11, 1846. (As early as 1938, Dr. Sidney B. Sperry of Brigham Young University, the "father" of much of our modern Pearl of Great Price research, mentioned in part this intriguing entry in *Ancient Records Testify in Papyrus and Stone*, an MIA course of study.) "At seven a.m. President Brigham Young and the brethren with him went into council in Powsheeks' tent, which was on the east side of the creek.

"Powsheek asked, where they would winter and where they would cross the Missouri. It was reported that somebody had stolen from the 'Mormons.' Powsheek said if he found anything, he would return it. . . .

"Powsheek spoke of Joseph Smith, the prophet, who had been murdered and with whom he had been acquainted; said, the prophet was a great and good man.

"As the Presidency passed out of the tent, Banquejappa, a Pottawatomie [sic] Chief, called us aside, and presented a paper counseling the Indians not to sell their lands, given them by Jon. Dunham, and two sheets of hieroglyphics, from the Book of Abraham. President B. Young started at

ten minutes after eight, rode till twenty-two minutes after ten, when they stopped at the west branch of the Nodaway, with Ezra Chase; they resumed their journey at half past eleven and arrived at Pottawatomie Indian village forty five minutes after one p.m.

"A Pottawatomie captain presented two sheets of the Book of Abraham; also a letter from their 'Father' Joseph Smith, dated 1843, and a map of their land by W. W. Phelps. . . ."

The location of these meetings was in western Iowa, where the Saints were establishing themselves at Council Bluffs, Mount Pisgah, and other camps in preparation for the winter of 1846, previous to the general exodus to the Rocky Mountains a year later. The West Nodaway River generally ranges 45-55 miles east and southeast of present-day Omaha, Nebraska. From Church history, it appears that Brigham Young was moving westward toward Council Bluffs at the time.

This startling entry presents many questions: 1) Were two different presentations being made of the Book of Abraham material, or is the second reference supposed to be an amplification of the first reference?

2) Are there two presentations, one involving actual papyrus fragments, the other involving a presentation of printed sheets from the Book of Abraham printed in the *Times and Seasons*,

II. Plowing scene





← III A. Court of
Osiris (on throne)

which the second Indian captain had acquired somehow and presented as a gesture of friendship to Brigham Young?

3) Do both presentations involve newspaper clippings?

4) Since Baquejappa was acquainted with the Prophet, did the Prophet, in a gesture of affection to the Indian chief, give him some pieces of papyrus that from his study the Prophet knew were not important to the Book of Abraham? (As noted above, Dr. Hugh Nibley asserts that the Church Historian's fragment is from the Book of the Dead.)

5) If these were actual papyri fragments being returned, were they part of that which was "reported that somebody had stolen from the 'Mormons'?"

6) Did some Indians, while visiting with Joseph Smith, steal some papers and papyrus from him, his office, or Church buildings? Why did the Baquejappa call the men "aside"—a feeling of guilt?

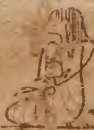
Since the Indians had a letter from the Prophet, and apparently were acquainted with him, the setting is such that it is certainly possible that the Indians could have acquired through some means some actual papyrus fragments.

7) But perhaps the biggest unanswered question is: If the presentation actually did involve two papyrus fragments, is the newly named Church Historian's fragment one of those fragments? And if so, where is

→
III B. Court of Osiris
(Thoth recording)



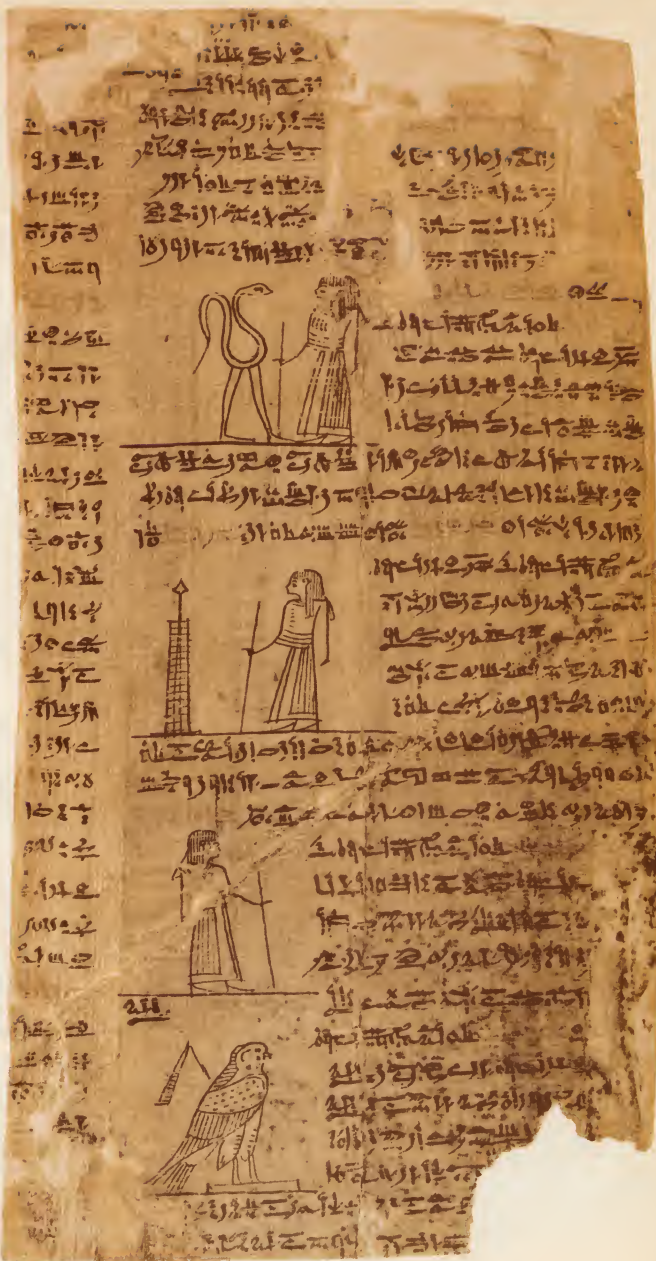
Handwritten text in an ancient script, likely Coptic, covering the majority of the page. The text is arranged in horizontal lines, with some sections appearing to be organized into columns or blocks. The script is dense and characteristic of early Christian manuscripts.



the other fragment? Numerous questions come to mind.

But the story is not yet finished. To add strength to the possibility that the Pottawatami Indians actually could have obtained some manuscripts, perhaps even as a gift from the Prophet Joseph Smith, the following entries from the *Documentary History of the Church* are presented: 1) Under date of Saturday, June 24, 1843: "Several of the Pottawatamie [sic] Indians called to see the Nauvoo House and Temple. They wanted to talk, but their interpreter could not speak much." According to Dr. T. Edgar Lyon, well-known Church historian associated with Nauvoo Restoration, Inc., Nauvoo was a prominent spot for Indians and was called by them *Quashquema*. Indian burial grounds abounded in the area. The Pottawatami Indians were there, being ever pressed westward by settlers since their expulsion from the area around Lake Michigan in 1833. A famous American Indian war, the Black Hawk War, was also waged in this vicinity. At any event, when these Indians arrived, the Prophet Joseph was not in town. He had been forcefully taken the day before by two sheriffs from Missouri, who transported him under false arrest to Dixon, Lee County, Illinois, some 140 miles northeast of Nauvoo. He was released several days later under a writ of habeas corpus.

2) Under date of Sunday, July 2, 1843: "I had an interview with several Pottawatamie [sic] chiefs, who came to see me during my absence." Following this statement, the Prophet had included "Interview with Pottawatamie Chiefs. (From Wilford Woodruff's Journal)," which contains the following: "The Indian chiefs remained at Nauvoo until the Prophet returned and had his trial. During their stay they had a talk with Hyrum Smith in the basement of the Nauvoo House. . . . They were not free to talk, and did not wish to communicate their feelings until they could see the great Prophet. At length, on the 2nd



V. The serpent with legs →

day of July, 1843, President Joseph Smith and several of the Twelve met those chiefs in the court-room, with about twenty of the elders. The following is a synopsis of the conversation which took place as given by the interpreter: The Indian orator arose and asked the Prophet if the men who were present were all his friends. Answer—yes.

"He then said—'We as a people have long been distressed and oppressed. We have been driven from our lands many times. . . . We have talked with the Great Spirit, and the Great Spirit has talked with us. We have asked the Great Spirit to save us and let us live; and the Great Spirit has told us that he had raised up a great Prophet, chief and friend, who would do us great good and tell us what to do; and the Great Spirit has told us that you are the man (pointing to the Prophet Joseph). We have now come a great way to see you, and hear your words, and to have you to tell us what to do. Our horses have become poor traveling, and we are hungry. We will now wait and hear your word.' The Spirit of God rested upon the Lamanites, especially the orator. Joseph was much affected and shed tears. He arose and said unto them: 'I

have heard your words. They are true. The Great Spirit has told you the truth. I am your friend and brother, and I wish to do you good. . . .

"The Great Spirit has given me a book, and told me that you will soon be blessed again. The Great Spirit will soon begin to talk with you and your children. This is the book which your fathers made. I wrote upon it [showing them the Book of Mormon]. This tells you what you will have to do. I now want you to begin to pray to the Great Spirit. I want you to make peace with one another, and do not kill any more Indians; it is not good. Do not kill white men; it is not good; but ask the Great Spirit for what you want, and it will not be long before the Great Spirit will bless you, and you will cultivate the earth and build good houses like white men. We will give you something to eat and to take home with you."

"When the prophet's words were interpreted to the chiefs, they all said it was good. . . .

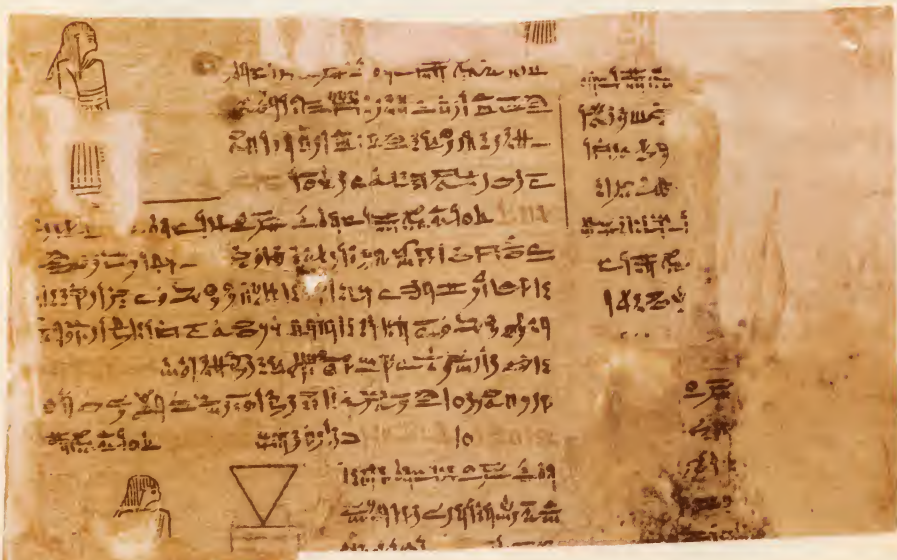
"At the close of the interview, Joseph had an ox killed for them, and they were furnished with some more horses. . . ." (Italics added.)





In addition to this brief information, which certainly portrays a picture of emotion and deep respect between the Potawatami Indians and the Prophet Joseph Smith, the date of the event is most important. It is July 1843, more than a year after the Book of Abraham had first been printed in *Times and Seasons* in 1842. By now the Prophet knew which pieces of papyrus were important, in terms of religious scripture, and which were not.

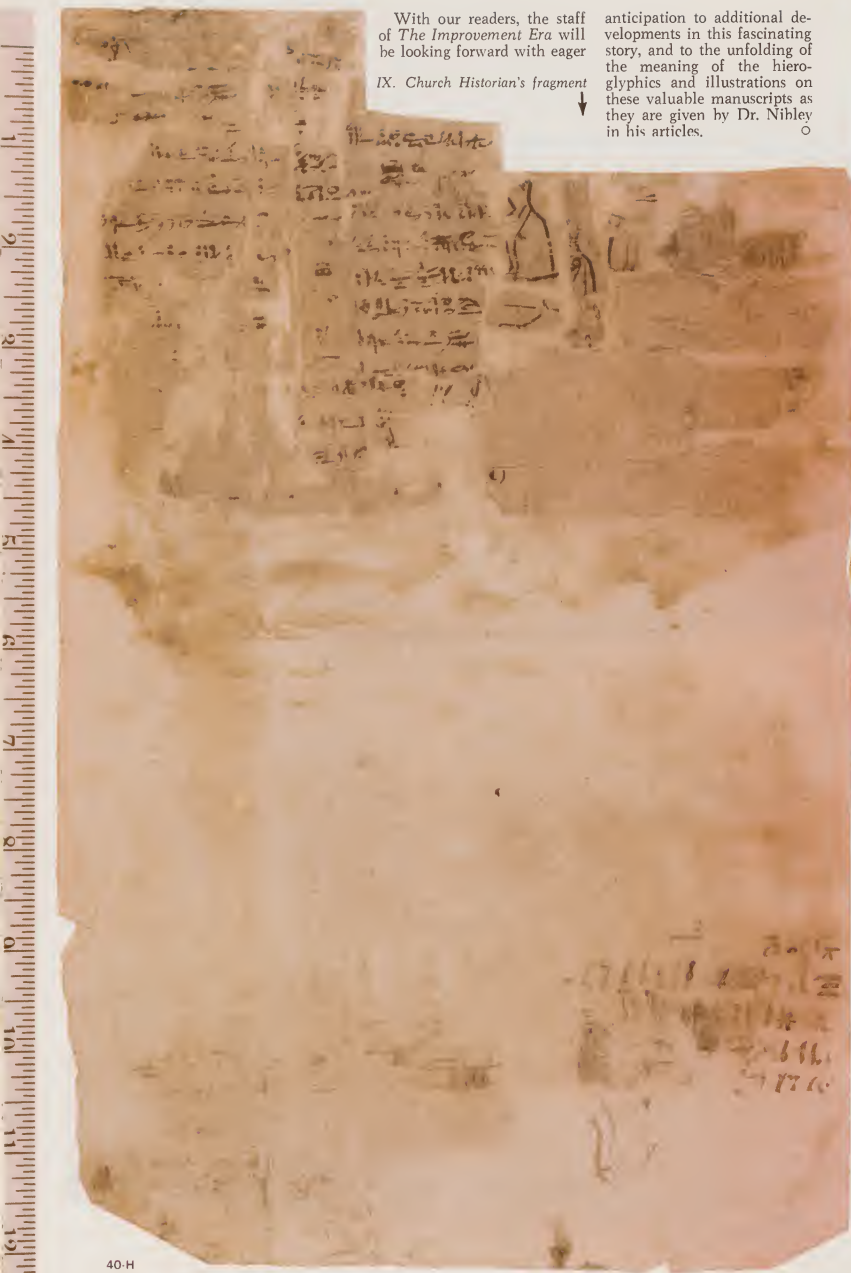
During the Indians' stay, and in a gesture of lasting friendship, the Prophet may have given them either pages from *Times and Seasons*, which featured Book of Abraham facsimiles, or perhaps some actual papyrus fragments, or both. Thus, in addition to food and horses, the Prophet may have wished to give the Indians a personal token, something of value or of antiquity to demonstrate his affection and bond with them. At any event, it seems apparent that whatever it was that the Indians gave to Brigham Young in 1846 was that which they had obtained during their 1843 Nauvoo visit with the Prophet Joseph Smith. It is certainly a most intriguing puzzle. →



With our readers, the staff of *The Improvement Era* will be looking forward with eager

IX. Church Historian's fragment

anticipation to additional developments in this fascinating story, and to the unfolding of the meaning of the hieroglyphics and illustrations on these valuable manuscripts as they are given by Dr. Nihley in his articles.



11 10 9 8 7 6 5 4 3 2 1



X. Hieratic text, the "Sensen" papyrus, labeled "first one" (unillustrated)

XI. Small "Sensen" text (unillustrated)



6 7 8 9 10

Keep the Sabbath Day Holy

By Steve
Sorensen
(Freshman
at Yale
University;
from Capitol
Hill Ward,
Salt Lake
State)

2

3

4

5

6

7

● In our exacting lives, we are either growing spiritually or we are losing ground. We either feed the spirit or it withers and dies. There is no neutral course. If we have not grown spiritually during the Sabbath day, of what value has it been to us? We may have obtained much-needed physical relaxation, but we would be foolish indeed to overlook the fact that the finest care of the physical self is no substitute for the neglect of the soul.

Theodore Roosevelt was once asked by a soldier if he could not worship God while in the mountains as well as in church on Sunday. Roosevelt promptly replied, "You could, but you don't." It is true that Moses found God on a mountain, and Joseph Smith found him in a grove of trees, but, as has been pointed out, neither of them had a golf club or was carrying a fishing pole in his hand at the time.

William E. Berrett writes, "It takes proper environment to induce deep thinking and deep feeling. It requires the harmony of soul that is accomplished in prayer or song. It needs the assuring presence of others reaching for the same things in order to quicken the spirit within us. It requires the spirit of God to reach out and kindle the flame of our own spirit. Jesus said, 'Where two or three are gathered together in my name, there I will be in the midst of them.'"

You may remember the story of the two ministers who were mulling over some of the time-worn excuses for not attending church. They decided to apply these excuses for not attending church to something people like to do, such as going to the movies. They came up with this list:

1. I don't attend the movies because the manager of the theater has never visited me.
2. I did go a few times, but no one spoke to me. Those who go there aren't very friendly.
3. Every time I go they ask me for money.
4. Not all folks who go to the movies live up to the high standards of the film.
5. I went to the movies so much as a child I've decided I have had all the entertainment I need.
6. The performance lasts too long; I can't sit still for an hour and a half.

7. I don't always agree with what I hear and see there.

8. I don't think they have very good music.

9. The shows are held in the evening, and that's the only time I have to be home with family.

We can see how ridiculous these excuses seem when they are used in this manner. In June 1959 Presidents David O. McKay, J. Reuben Clark, Jr., and Henry D. Moyle of the First Presidency issued the following in a statement concerning the Sabbath:

"The Sabbath is not just another day on which we merely rest from work, free to spend it as our light-mindedness may suggest. It is a holy day, the Lord's day, to be spent as a day of worship and reverence. All matters extraneous thereto should be shunned.

"This is a Holy Day of the Lord, on which we are commanded to pour out our souls in gratitude for the many blessings of health, strength, physical comfort, and spiritual joy which come from the Lord's bounteous hand."

President McKay has further commented on our conduct when we do come to Church on Sunday. He states: "When you enter a church building, you are coming into the presence of our Father in heaven; and that thought should be sufficient incentive for you to prepare your hearts, your minds, and even your attire, that you might appropriately and properly sit in his presence. . . ."

In conclusion, William E. Berrett suggests five questions to ask ourselves each Sabbath day:

1. Have I this day learned one new spiritual truth?
2. Have I come one whit closer to understanding and loving my fellowman?
3. Have I resolved anew to become in my words and actions more like Jesus Christ?
4. Have I renewed my solemn covenants with God?
5. Have I kept my mind unhampered by thoughts of violence, financial schemes, petty jealousies, or sordid desires?

If we can answer "yes" to all of these, we may be sure that we have indeed kept the Sabbath day holy.

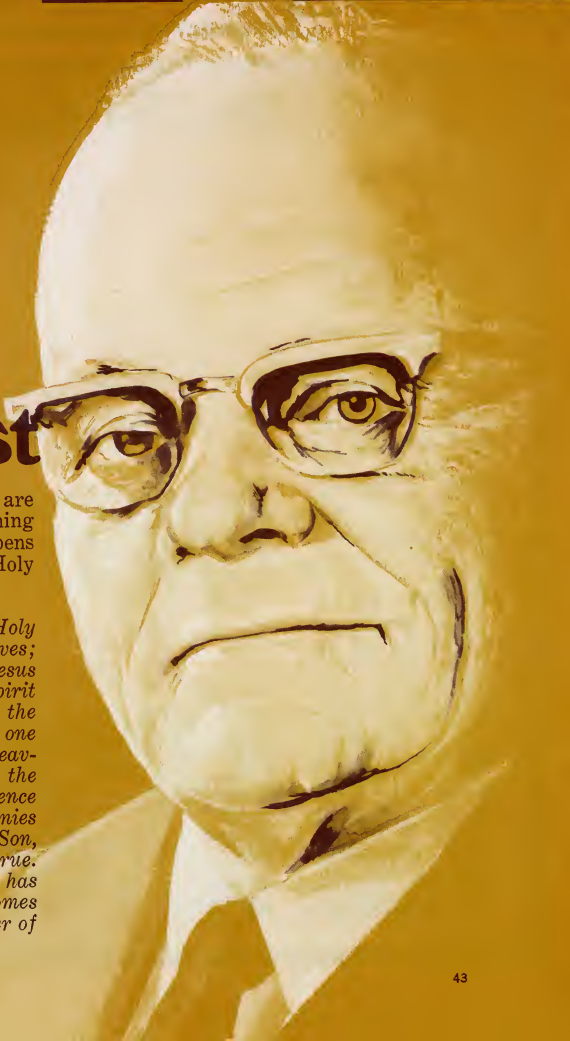
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Youth speaks
to someone important—
Elder Marion G. Romney of the
Council of the Twelve—about the
Sustaining Power
of the
Holy Ghost

Q. Elder Romney, in seminary we are considering the question of the sustaining power of the Holy Ghost. What happens when we receive the witness of the Holy Ghost?

One who receives the witness of the Holy Ghost has a sure knowledge that God lives; that he is our Father in heaven; that Jesus Christ is our Elder Brother in the spirit and the Only Begotten of the Father in the flesh, our Savior and Redeemer. Such a one knows that the universal order in the heavens above, in the earth beneath, and in the waters under the earth, all give evidence that God lives; he knows that the testimonies of the prophets concerning the Father, Son, and Holy Ghost are accurate and true. Secure in this knowledge, his life has purpose. The gospel of Jesus Christ becomes for him what Paul said it is: "The power of God unto salvation." (Rom. 1:16.)





Enthusiasm and the ability to make new- and additional opportunities are qualities that prompted the MIA general board to create 30 more honor badges after Esther Oeknick had completed the required Beehive honor badges. Esther is chorister of the MIA in the German Speaking Ward in Salt Lake City.



A jazz-singing Mormon girl is winning a name for herself in the collegiate jazz festivals of America. She is Brigham Young University undergraduate Cheryln Olson. She took second place in one international collegiate event in Florida and looks forward to bigger stakes this year. She has made a major recording release and has appeared on several TV shows.

On Scene

We had a wonderful time with college students at a youth leadership conference in Estes Park, Colorado. Top-of-the-Rockies scenery, coupled with spiritual meetings and spirited discussions, added up to a great time for all. Dr. Sterling R. Provost, institute director at the University of Colorado, was in charge. Your editors were guest speakers. Students came from several colleges in several states. Host students were Bob Winkel, Karla Kenner, Gary Armstrong, Peggy Spute, and Paul Garvin.



with the

We talked with members of the Centerville (Utah) Fourth Ward of Davis Stake, and they were charmed indeed by the two-day charm school for all MIA girls and their mothers. A personal invitation in the form of a dress pattern brought enthusiastic crowds to hear about hair styling, manners, grooming, and social graces, and to see a fashion show culminating in a wedding party. The bride was Linda Duncan, who paused on the runway in her own wedding gown and spoke of the beauty of a temple marriage. Other speakers included Noma Kjar, Barbara Sylvester, Margaret Farmer, Loretta Tolman, Ila Devereaux, Frankie Freeman, and Joan Roybal.





Denver is a stop-off point for many travelers, and when George Romney, a Latter-day Saint who is seeking the

nomination for President of the United States, and Sister Romney made such a stop, there were some excited youth on hand to greet them. Most excited was Randy Dunbar, who enjoyed a special birthday treat in being guest at breakfast with the celebrities.



Next time you thumb through your Seventeen magazine or watch a young adult cosmetic commercial on TV, keep your eyes open for an active LDS girl named Laurie Gunter from Queens (New York) Ward, Long Island Stake, who is a professional model. Laurie is an honor roll student and yell leader at high school and the girls' athletic director for her ward.

Editors







Scene with

"Talent undeveloped is talent lost," someone said, but there won't be much of that happening in Wards like Salt Lake City's Highland View 2nd! Put together interested leaders like Bishop Jean McDonough and counselors, talented directors and designers like Pat Davis, Donna Warner, and Cliff Davis, a musical like *Annie Get Your Gun*, and NINETY-FIVE CHOICE YOUNG PEOPLE willing to rehearse at 6 A.M. daily for three months, and you have a really great experience that blessed participants, viewers, and the missionary fund.



the Editors

Milling around the BYU campus, one meets friends from all over the world where Church service has called. Saw new professor Joseph Wood (former bishop, now an MIA general board member) greeting newcomers Paul Larsen and Jean Ahlstrom from Idaho and Chris Lo Presti from California.



*There is perhaps no more timely topic than FREEDOM—
what it is and how to get it. The scriptures have something
to say about the subject. You'll profit from reading and
applying them.*

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

"And ye shall know the truth, and the truth shall make you free." (John 8:30-32.)

"They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?"

"Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

"And the servant abideth not in the house for ever: but the Son abideth ever.

"If the Son therefore shall make you free, ye shall be free indeed."

(John 8:30-36.)

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free."

(D&C 98:8.)

"And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good and evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given.

"Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself.

"And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be

faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

"And not choose eternal death, according to the will of the flesh and the evil which is therein, which giveth the spirit of the devil power to captivate, to bring you down to hell, that he may reign over you in his own kingdom."

(2 Ne. 2:26-29.)

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

(Jas. 1:25.)

"... where the Spirit of the Lord is, there is liberty."

(2 Cor. 3:17.)

"Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord comes."

(D&C 88:86.)

"And I will walk at liberty: for I seek thy precepts."

(Ps. 119:45.)

**Free-
dom
Thru**



*Would
you
believe*

Obedience?



The Presiding Bishop Talks to Youth About

RESPECT

● During the Savior's earthly ministry, as he associated with the lepers, the maimed, the wise, or as he knelt in solemn prayer before his Father, one senses that he possessed a profound respect for others. Even during the trial, when those he loved betrayed him, and those he came to serve mocked and cursed him, not once did he speak with disrespect. Even when the mobs cried, "Crucify him! Crucify him!" and he was taken to Golgotha to suffer the most excruciating pains, his thoughts were for the welfare of his mother, for those he loved, and even for those who drove nails into his hands, and a disdainful word never parted his lips.

Young men and women, it is this great characteristic of respect that I would like to consider with you. This is a virtue that is often difficult for young people to fully appreciate; yet it is a characteristic of maturity, dignity, and greatness. While respect is a virtue that has application in each phase of our lives, may I discuss with you its application in some areas that seem of particular importance in our day.

Respect for Parents

From the time of Adam, to Sinai, to our day, the responsibility of youth to respect their parents has been with us. Great men have always respected their parents. As Christ, our Master, the greatest of all, hung bleeding on the cross, he thought of his mother's welfare. Abraham Lincoln, one of the greatest of Americans, said on one occasion, "All that I am or ever hope to be I owe to my angel mother." Respect

for parents is basic to true manhood or true womanhood.

An account is given of an English boy who was once sent to watch his father's field. On no account was he to let anyone go through it. The boy had scarcely taken his post when some hunters came up and ordered him to open the gate. He declined to do so, telling them that he meant to obey his father's instructions. At last one of them came up and said in a commanding voice, "My boy, you do not know me, but I am the Duke of Wellington. I am not accustomed to being disobeyed. I command you to open this gate."

The boy lifted his cap and answered firmly, "I am sure that the Duke of Wellington would not wish me to obey his order. I must keep the gate shut. No one can pass through but by my father's express permission."

Then the Duke took off his own hat and said, "I honor the man or boy who can neither be frightened nor bribed into disobeying orders. With an army of such soldiers I could conquer not only the French but the world."

Obedience to parents is the most sublime form of respect. It is often the so-called little things that convey respect. It is well, young men and women, that you realize how much of what you are and what you have, you owe to your parents. There are no people in your life more deserving of your respect.

We often hear some young people comment that they wish that they were given more respect, and this plea is not without cause. Yet a basic rule of human relations is that "respect begets respect." You will find that you will gain respect from your parents and others as you honor and respect them.

Recently an incident was told by a man whose form is now bent

By Bishop John H. Vandenberg

and whose hair is white with years. When he was in his youth, he was returning one evening from the hay fields on his father's farm. He had been working since day-break, when his father met him with a request that he go to town to do an errand. The elderly man said:

"I was tired, dirty, and hungry. It was two miles to town. I wanted to get my supper. My first impulse was to refuse, and to do it harshly, for I was angry that my father should ask me to go after my long day's work. But I knew that if I did refuse, he would go himself. 'Of course, Father, I'll go,' I said heartily, giving my scythe to one of the men. 'Thank you, Jim,' my father replied. 'I was going myself, but somehow I don't feel very strong today.'

"He walked with me to the road that turned off to the town, and as he left me he put his hand on my arm and said again, 'Thank you, my son; you've always been a good boy to me, Jim.'

"I hurried into town and back again. When I came near the house, I saw that something unusual had happened. All the farmhands were gathered about the door instead of doing the chores. When I came nearer, one of the men turned to me with tears rolling down his face. 'Your father,' he said, 'is dead. He fell just as he reached the house. His last words he spoke of you.'

"I am an old man now, but I thanked God over and over again in all the years that have passed since that hour for those last words of my father—'You've always been a good boy to me.'"

Having respect for your parents is the first step toward nobility.

Respect for Others

Respect is an attitude that often finds expression in what is called "common courtesy." It is a tragedy of our time to find that "common

courtesy" isn't as common as might be so. This form of respect and consideration is so essential and so basic. "All doors are open to courtesy," said Thomas Fuller. And as Tennyson observed: "The greater man the greater courtesy."

Courtesy is a form of respect that is a necessary part of a true man or a true woman. It reflects self-confidence and self-esteem. Speaking in this regard, E. S. Martin said, "Self-respect is at the bottom of all good manners. They are the expression of discipline, of goodwill, of respect for other people's rights, and comfort and feelings."

It is well, young people, that we examine ourselves and see that in all our actions we are courteous and considerate—with that respect which comes from within.

"Nothing," said Cicero, "is more becoming a great man than courtesy."

Respect for Law

Respect for law and civil authority is a basic tenet of our beliefs. The Prophet Joseph Smith stated that "we believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." This is an area that is being mocked and ridiculed by some in our society today. In the United States a murder occurs every 48 minutes, a forcible rape every 21 minutes, a robbery every 3½ minutes, an auto theft every 57 seconds, a grand larceny every 35 seconds, and a burglary every 23 seconds.

A rather startling and tragic note is that 48 percent of the arrests for serious crimes in the United States are of youths under 18 years of age.

President McKay, in commenting on this disrespect for law and authority, quoted one of our U. S. senators. He said, "America has been afflicted over the past three or four years by an epidemic of

acts of so-called civil disobedience. Municipal ordinances and state statutes have been wilfully and intentionally disobeyed by individuals and groups. Private property has been subject to deliberate trespass. Mobs have taken to the streets, interfering with commerce, creating public disorder, and breaching the peace. Civil disobedience has at times been advocated from some of the pulpits throughout the land and encouraged, upon occasions, by ill-advised statements of public officials. Mobs have frequently been so large that the police were helpless to make arrests. These acts of so-called disobedience have been proclaimed by important political personages to be in the finest American tradition. It was said to be good Christian doctrine to disregard man-made laws which conflicted with one's own conscience, and, of course, by implication, those who enforced man-made laws were likewise to be disregarded. This is indeed a strange and false doctrine. . . ." It is in direct opposition to the declaration of the Prophet Joseph Smith, who stated that "to the laws all men owe respect and deference. . . ." (D&C 134:6.)

This sets forth a challenge to you young men and women of the Church to hold forth a light of respect in the midst of this disdain for the laws and statutes that have made this land great.

Respect for Divine Authority

The Apostle Paul had to be taught respect for authority before he was called to the ministry. The Book of Acts tells of Saul's vengeful trip toward Damascus, which was interrupted when the voice of the Lord cried out to Saul: "Saul, Saul, why persecutest thou me?"

And Saul said, "Lord, what wilt thou have me to do? And the

Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." (Acts 9:4, 6.)

Now, the Lord could have told Saul in a few words what he was to do, but the Lord understood Saul's nature, and he knew that Saul would find difficulty in recognizing and respecting the authority of the Church leaders, as later instances proved. So in an effort to impress upon Saul the vital importance of respecting the authority of the Church, the Lord sent the learned Saul to Ananias, the humble presiding officer of the Church in Damascus, the very man whom Saul was going to arrest, for instructions regarding the gospel of Jesus Christ.

Respect for authority is basic in our doctrine. The Lord, in the Doctrine and Covenants, emphasized this point when he declared:

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether my mine own voice or by the voice of my servants, it is the same." (D&C 1:38.)

There is a great blessing for you young men of the Aaronic Priesthood and you young ladies, if you'll grasp the implications of this statement of the Lord. Look to the Prophet, to your stake president, and to your bishop; respect their authority and follow their counsel.

Respect, as we have said, is basic. Far too frequently in our present-day society, young people, insecure in their false maturity, turn to disrespect, thinking it will shore-up their own self-image. Little do they realize that in so doing, they are "betraying their own right to excellence."

May we conclude by paraphrasing a statement made by President McKay: "Little men may succeed, but without [respect] they can never be great."

The Era Asks

About Genealogy in the Church Today

Genealogy has been a widely discussed and much-practiced art throughout the Church the past several years, and is the subject of the following interview. The participants are: Elder Theodore M. Burton, Assistant to the Council of the Twelve, vice president and general manager of the Genealogical Society; Paul F. Royall, general secretary of the Genealogical Society; David E. Gardner, analyst in genealogy, Genealogical Society; Ernest C. Jeppsen, dean of the College of Industrial and Technical Education, Brigham Young University; Norman E. Wright, chairman, genealogical research technology, BYU; V. Ben Bloxham, instructor in genealogical research, BYU.

Q—Which of the many changes made within the past few years in genealogy have influenced the work most?

Elder Burton—It's a thrilling thing to be on the threshold of great progress, and the Church and the Genealogical Society have taken some great strides forward, of which I can think of nearly a dozen. First, I think that providing free access to all our genealogical library facilities has done more than any other single thing to give impetus to research. Formerly, one had to sign up and then wait to obtain books or archive records; now the books are on open shelves on a help-yourself basis.

Second, one of the finest steps forward has been to simplify our procedures. Our book of instructions used to be nearly two inches thick, but we have cut it to one-fourth that size and hope to simplify it even further.

Third, a small, highly trained core of specialists is providing research papers on various language and genealogical problems for the benefit of all the Saints who will read their research papers. This is a fantastic service!

Fourth, the Priesthood Genealogical Committee members performed a wonderful mission as they went throughout the Church encouraging genealogical endeavors.

Fifth, the program of putting genealogy into the hands of the priesthood, with the stake presidents and bishops in charge, has been of immense value.

Sixth, the laboratory programs that were designed to help the Saints get the feel of genealogical work have caught fire and enlisted a remarkable portion of the Church membership. These include the MIA "genealogy in action" classes, the three-generation program, con-



Elder T. M. Burton ponders question.

sisting of seven family group sheets, and the fourth-generation program, consisting of eight family group sheets. With these programs we have tried to lift people out of classroom situations into laboratory situations where they actually work on genealogy. You see, in genealogy one learns faster by doing than by listening.

There are other steps that have contributed to the great rise in interest in genealogy, but these are some of the important ones of the past few years.

Q—Are the three- and fourth-generation programs to be continued?

Elder Burton—Yes, because this is an extremely efficient training program for new converts coming into the Church and for our Saints who reactivate themselves in the Church or in genealogy. Also, many new families come into the Church through the marriages of our own youth. Thus, there will always be a need for a training program in genealogy.

Q—Do Latter-day Saints supply sufficient names for temple work?

Elder Burton—No, we couldn't

keep the temples operating at top capacity if we relied solely on the present rate of research by Latter-day Saints. Because of this situation, we had to create the records tabulation program, or the extracting of names and data from copies of parish registers for temple work. But we hope to develop a program whereby the Saints can supply sufficient names to keep the temples operating. Perhaps the time will come when the program of providing names for temple work can be centered on the stake level. However, as we build more and more temples, perhaps we will see the day when no matter how many names the Saints supply, we will still need names from parish records.

Q—How do you feel about the state of involvement of the Saints in genealogy?

Elder Burton—During the past six years we noticed a decrease of activity, but that trend has been arrested, and we are starting to climb again. Many reasons accounted for the decrease, including the speed of present-day life, but a new and significant interest in genealogy is manifesting itself, and we are most thrilled with it. Also, the accuracy and the quality of research work done by the Saints are improving. A sense of responsibility for doing better work is manifesting itself very much—and that is a marvelous thing when you think of it.

Q—Will the day ever come when the Saints will be able to check records out of the genealogical libraries and take them home for study?

Elder Burton—Not in the near future. Under the present arrangement, all records must stay in the buildings. But we are expanding branch libraries as fast as we can.

At present we have 61 branch libraries and supply so many micro-filmed copies of records to all our libraries that we have three large duplicating machines running overtime. The Church is the largest individual consumer of microfilm in the world—not counting the U.S. government as a whole, although we do consume more microfilm than any single government agency.

Q—The program of microfilming original records throughout the world has been well publicized, but is it possible for the data on the records to be indexed so the Saints could quickly identify information found therein?

Elder Burton—We are presently experimenting with several stakes in an indexing program of this type. For example, the Springville (Utah) Stake is indexing the records from Iceland. They compile the census records and index them alphabetically. Some of the stakes in the Pacific are doing the same thing with Polynesian records. If these experiments prove fruitful, we will ask more stakes to cooperate.

It is amazing what modern technology and facilities can do for us. For instance, 20 years ago, if one was interested in Danish research, he would probably go to Denmark, face language difficulties, transportation difficulties, problems in locating records, and the problem of spending sufficient time with the records to make his trip successful, and then be confronted with the problem of trying to read a foreign language in a script that might be archaic. Today, however, with modern methods of micro-filming, the records of Denmark and many other lands are brought to our genealogical libraries, and volunteer workers are translating the foreign archaic script into English. In a few days of constant



Paul Royall notes stature of Genealogical Society to Jay M. Todd.

research, one can now find information that previously would have taken years of research.

Q—What is the stature of the Church and its Genealogical Society among professional organizations?

Royall—It is becoming a common occurrence to hear professionals speak of the Church's Genealogical Society as the largest and best-equipped in the world. And our rather sudden rise to this stature within a 10- to 20-year period is remarkable. We receive many letters requesting the society to send its specialists to various professional genealogical organizations on speaking assignments. Often, we have been able to oblige them if one of our people has had a stake conference assignment nearby. The stature and opening of doors that have come from this kind of fellowship have been truly inspiring.

Q—What has been the response to the research papers that you have published through the Era? (See page 22 of this issue.)

Elder Burton—There has been a tremendous upsurge of interest by our own members, and we have a large file of complimentary letters from other professional genealogical organizations, which often as not offer to trade or exchange some of their records for copies of ours. This is an excellent way to increase our library at minimal cost. By the way, it is often necessary to buy collections of records, so we welcome contributions!

Q—With the acquisition of records from around the world, how have you coped with the increased need for qualified researchers to assist Saints in genealogical research problems?

Elder Burton—This answer includes another of the significant

steps forward. Instead of the Genealogical Society providing trained researchers for the Saints, it was decided that we would begin a system of accrediting researchers. Anyone with the necessary training and knowledge could take an examination to determine

his competency. We have over one hundred such accredited researchers. Thus, those who have particular genealogical research needs can hire accredited researchers for difficult problems. In this we have been helped considerably by Brigham Young University and



Richard L. Evans

The Spoken Word

"No man is an island . . ."

At times we may feel the pressure of people. But when we feel crowded or impatient with people, we may well think how empty and dreary, how lonely and poor and purposeless life would be without those who live with us and around us. "If a wise man were granted a life of abundance of everything material, so that he had leisure to contemplate everything worth knowing," said Cicero, "still if he could not communicate with another human being he would abandon life."¹ In many places, we could still spread out and live hermit-like and see less of others, if we wanted to, but we come together for convenience, for skills and services, for education, for cultural enrichment. We owe a debt to others for food prepared, for medicines and those who administer them, for shelter and conveniences, and for services and safety; but more than this—for a broadening of life, for company and companionship, for just being there, for relieving us of sheer loneliness. And since this is so, among life's foremost lessons is to learn to get along, and to see and consider what other people really mean to us. There can be too many. Life can become cluttered. People can be too impersonal. But there could also be too few, with poverty of ideas and emptiness of life. And with too few, we soon would sense not only our dependence on others, but the blessing of knowing there is someone there and the debt we owe each other for the mere fact of human feeling. At home, and worldwide, we need more of appreciation and less of fault-finding, that the warmth and goodwill of the Prince of Peace, the Master of mankind, may move more among us, with more awareness of what we owe to others. Despite all misunderstandings, despite all problems and impatience, we owe something to all the people there are, for the enrichment and variety of life, for the simple privilege of association. For this, and for much more, we owe each other kindness and care and consideration. "No man is an island,"² wrote John Donne. There is no one who doesn't need others, whether he knows it or not.

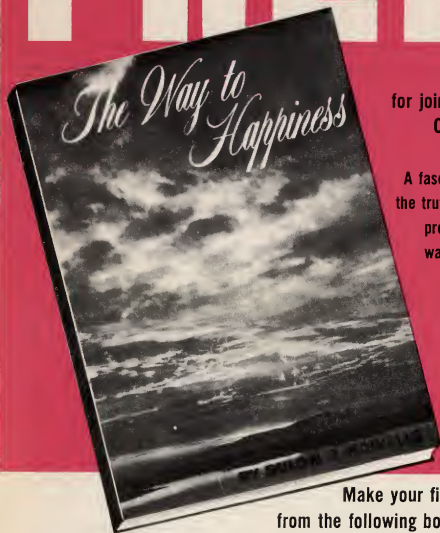
¹Cicero, quoted in The Royal Bank of Canada Monthly Letter, "Communication Is Vital," Vol. 48, No. 10.

²John Donne, *Seventh Century Meditation*, No. 17.

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System December 3, 1967. Copyright 1967.

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its staff of experts in genealogy.

Wright—Since we started our two-year genealogical course program at BYU six years ago, we have graduated 51 students in the program, from which 14 of these students have applied and successfully passed the accreditation examination. Some of the graduates are doing professional genealogy work full time, others part-time.

Q—How many universities offer credit or a degree in this type of research?

Jeppsen—There is no university in the U.S., including BYU, that gives a bachelor's degree in genealogical research. We do give an associate degree, however, which is a two-year degree for technicians. We are studying the possibility of a bachelor's degree in genealogical research and library science. Student interest in genealogical classes at BYU has been very high. A few other schools, such as American University in Washington, D.C., do give credit classes in genealogical research. At one time at least one university in Germany offered a degree in genealogical research.

Bloxham—Both the University of



V. Ben Bloxham and David E. Gardner aid research know-how to interview.

Arizona at Tucson and the California State Department of Continuing Education teach genealogical research.

Gardner—Several universities in England provide course work in related fields, particularly the University of London and the University of Kent. The latter school is building a full-degree program in the area of history, genealogy, and family history.

Elder Burton—In line with what other universities are doing, I think Latter-day Saints can take pride in what BYU is doing to assist the Saints and the Church through its genealogical course work. But what should be of widespread interest to all genealogically minded Latter-day Saints is our priesthood genealogy seminar held annually at BYU.

Q—Who is invited to attend this seminar?

Elder Burton—Anyone who is interested in genealogy and the priesthood aspects of it.

Gardner—This certainly would include those who hold ward and stake positions that deal with genealogy: stake presidents, high coun-

cilors, bishops, high priest group leaders, quorum presidencies, ward record examiners, instructors, branch librarians. About 800 people attended last year's seminar.

Q—What is the schedule for the next seminar?

Elder Burton—Beginning Monday, August 12, through Friday, August 16, on the BYU campus, we will intently study aspects of genealogy. Each day a General Authority will speak.

Throughout the week we will study such things as how to obtain genealogical information from the Genealogical Society, how to use the Pedigree Referral Service, how to get information from the Temple Records Index Bureau, how to get information from archives, how to use genealogical branch libraries. We will be studying beginning and advanced research methods and procedures, and how to solve problems in genealogy. There will be technical courses on research problems in the U.S., Canada, Latin America, and various European countries. We will also discuss priesthood genealogy in the future and where



Ernest C. Jeppsen and Norman E. Wright of Brigham Young University's genealogical program discuss the BYU's contributions to genealogy.

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Bloxham—For example, we are going to have actual documents placed on transparencies, and we will show how to use passenger lists of arrivals, Indian census records, federal census records, military documents. The latest research by professional organizations throughout the world will be explained. From the standpoint of one interested in genealogy, the kind of training that will be offered by the Genealogical Society and BYU's leading genealogical experts and by our General Authorities who will speak on priesthood genealogy will be all encompassing. This really is a remarkable opportunity.

Wright—All interested persons should correspond with Special Courses and Conferences at Brigham Young University, Provo, Utah, at their earliest convenience. Registration fee is \$10 for the week. There will be three instructional periods of one and one-half hours each, held between 8:30 a.m. and 4:30 p.m. Housing may be obtained on or off campus. On campus, board and room will cost



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Jeppsen—For those who may be interested, numerous families who attended last year did so as part of their family vacation, because on our campus we feature swimming, bowling, hobby shops, dancing, golf, tennis, movies, dramas, and student musicals. Nearby are the canyons and Utah Lake for hiking, fishing, camping, and boating. It is a marvelous way to introduce one's family to BYU, and Salt Lake City and Church headquarters are less than an hour away. In terms of cost, last year most couples spent between \$35 and \$50 total for board and room while at the seminar. Housing is available with cooking facilities both for couples and for those wishing to bring their children.

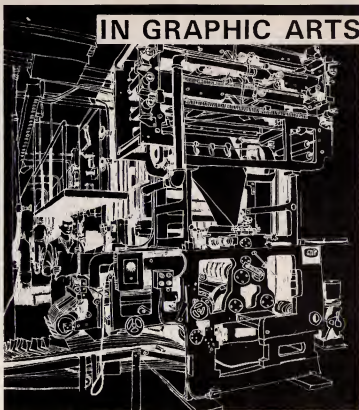
Elder Burton—In closing, I would like to note that some amazing and inspiring things have been done or set in motion the past few years, but the future looks even brighter. We live in a time that provides us with countless opportunities to perform the temple ordinances for our beloved and worthy progenitors. It is a thrilling age! O



Elder Theodore M. Burton reviews progress of the Genealogical Society, and also discusses upcoming Priesthood-Genealogy Seminar to be held in August at Brigham Young University.

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● "Life is not kicking me about—it is shoving me around, then sitting on me so hard that I feel smothered." These words came over the phone to a friendly ear. The caller went on to say that she had six children all under seven years of age, that she lived a life of confusion and frustration, and that she was ready to "start climbing the walls." The house was never in order, the children never quiet, and there was never time in the day to do all there was to be done. Then in a longing voice, she added, "I'm not a person in my own right any more. I've been smashed into a million pieces, and I haven't even time to stop and pick up the fragments. I've come to the end of me."

There was an unuttered cry for help in those words. Such thoughts are duplicated in hundreds of homes by hundreds of young mothers. Is there an easy remedy? Life for a young mother with a number of children is not simple, but it can be exciting. It can be a happy time, and it can be a most rewarding adventure. One must always remember, when day-by-day struggling seems insurmountable, to repeat the thought, "This too will pass." All too soon the

years go by, and the sons are six feet tall and wage-earning fathers; and the daughters, now mothers themselves, are in their cycle of rearing little children. Life is a circle one travels, and the wheel never stops. It is difficult to choose the years that are the most enjoyable, but when a vote is taken in later life, the child-rearing years usually win the count.

There are many ways to turn the drudgery of these years into joy. One way is to remember that each little one is a child of God, an individual loaned to you to be taught and loved and enjoyed. When this baby is put into your arms, you can almost hear the words: "This child is yours to mold and guide; there is nothing more important in this life." You now have the privilege of helping to build a worthwhile human being. No work in the world pays like "mother work."

If you find yourself frustrated, put first things first. Try not to be a perfectionist as a housekeeper. Realize that the children come before the household duties and before any interests outside the home. Learn to organize your life happily. Don't jam any one day too full; leave time for the unexpected. Any schedule should have plenty of

leeway. In this budgeting of time, consider yourself. Plan for a few minutes in each day to go into your own room and close the door. Occasionally have a babysitter come in while you put on fresh lipstick and walk into the outside world for a few hours.

There is a home on almost every block where children like to gather. It is a place where the mother loves children. She takes time for each question; she listens as each little voice speaks. She believes that woman is that she might have joy. There is a feeling of optimism in her every motion, glance, and word. Though others may moan when they see one cloud in the sky, she is thankful for a patch of blue. Perhaps this house is not too clean, but the children feel only the love. However, if the home is more than cluttered, that is not good. There can be a balance.

A husband and children deserve a basically clean home. Frustration comes to some people because confusion and clutter upset something within them. They get bogged down in the "now." In such cases the housekeeping should be scheduled. Perhaps an hour first thing in the morning might be taken to tidy up the whole house;

then one or two hours each day could be spent to clean one room thoroughly. By the end of the week, the house will be cleaned, and each day will find a neat home and a serene mother. Include in this schedule a plan for mother and the children to spend a few minutes picking up the clutter again just before father comes home in the evening.

Children can be happy doing housework if mother is cheerful and makes a game of it. A two-year-old is able to pick up toys if this is consistently expected of him. A five-year-old can dust, empty wastepaper baskets, and do other chores. An eight- or ten-year-old child is capable of helping the younger children bathe and get to bed in the evening. Ironing, dish-washing, bedmaking, vacuuming, and many other household tasks can be done by children with mother supervising and making it fun. Try to sing or whistle while you work; the job gets done more quickly that way.

A mother should be consistent in her attitude toward the children helping in the home. Each day, with few exceptions, every little person should do his chores. A mother needs a steady, not a heavy, hand in guiding the children with their work. Rewards are not taboo but blackmail is. If the children do a certain assignment well, there could be a treat, but try not to threaten the boy or girl if a task is not done satisfactorily. Without cross words, have the child do the work over again. A mother's consistency gives strength to her words.

Too many interests outside the home can make a woman confused and unhappy. It is not wise to accept everything that is asked of one. Good judgment should be used. A young mother needs outside interests but she does not need to carry added pressures to the det-

riments of her own family. Many a young mother, in welcoming a diversion, will accept a number of responsibilities in civic, church, and social organizations, which may not leave her enough time for her family's demands. Only frustration can follow. Every woman should use wisdom. A husband and children should always come first in any plans.

A person may feel guilty because she has spoken crossly, or because the house is not in perfect order, or because she took a nap, or because she shows a lack of consistency. But a mother must not live a life of guilt. Just do the best at the moment, then stand relaxed. Don't waste time and energy on past shortcomings; try harder and then relax more.

Confusion at breakfast and at the dinner hour is frustrating to everyone. Planning ahead can rectify this. Work out menus and shop for the needs of seven breakfasts at one time; then do something before going to bed at night to lighten the preparation of breakfast the next morning. This planning will help insure the needed foods for the morning meal. There is nothing more frustrating than trying to fix breakfast without eggs or milk. It is also foolish for a tired mother to plan a dinner for her family with a great deal of last-minute preparation. A meal can be delicious and nourishing and yet simple. Plan dinners that can be prepared earlier in the day with a minimum of last-minute doing. Oven meals fit into this category. Try some of the following suggestions; then at dinner time sit contentedly and relaxed and enjoy your family.

EASY DOES IT

The most relaxing of all meals to prepare is the oven dinner. Most of the preparation can be done early in the day and the prepared

dish can be chilled in the refrigerator. Then, with the help of the oven, only 30 to 60 minutes is needed to present the family with a hot, nourishing, delicious meal. Ovens through the ages have produced fragrant meats and breads, but nothing can compare to a modern oven. It can do all but the initial preparation of the food. A finger touches a button, and a cold oven turns itself on at a designated time to a set temperature. Human beings can be miles away but still dinner can start to cook and be ready when the family assembles around the dinner table. It's magic! This miracle can help a busy mother to be cheerful, calm, and serene throughout the dinner hour.

Cheese and Meat Casserole (8 servings)

- $\frac{1}{2}$ pound noodles
- $\frac{1}{2}$ pounds lean ground beef
- 2 small cans tomato sauce
- $\frac{1}{2}$ cup chili sauce
- 1 8-ounce carton small curd cottage cheese
- 1 8-ounce package cream cheese
- $\frac{1}{4}$ cup evaporated milk
- 1 teaspoon lemon juice
- $\frac{1}{3}$ cup minced green onions

Early in the day, cook the noodles as directed on the package; drain. Sauté the ground beef and stir in the tomato sauce and the chili sauce. Remove from heat. Combine cottage cheese, cream cheese, evaporated milk, lemon juice, onions. In a 2-quart casserole spread half the noodles; cover with the cheese mixture; then add the rest of the noodles. Pour the tomato-meat sauce over all. Bake in a 350° F. oven until heated through.

Lima Bean Casserole (6 to 8 servings)

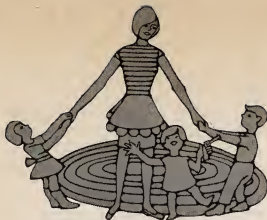
- 2 packages frozen lima beans
- 1 can condensed mushroom soup
- Milk

Cook the lima beans in unsalted water until just tender; drain. Stir in the soup. Thin slightly with milk if desired. Put into a casserole. Garnish with buttered cracker crumbs and bake in a 350° F. oven until bubbly and brown on top.

Hungry Boy Casserole (8 servings)

- 1 package (8 ounces) shell macaroni
- 2 pounds ground beef
- 1 cup chopped onion
- 1 cup chopped green pepper
- $1\frac{1}{2}$ teaspoons salt
- $\frac{1}{8}$ teaspoon pepper





- 1 can (8 ounces) whole kernel corn, drained
- 2 cans condensed tomato soup
- $\frac{1}{2}$ cup chopped ripe olives

Cook the macaroni according to directions on package and drain. Brown the meat; add the onion and green pepper, cover the skillet, and simmer until they are softened. Combine this mixture with the salt, pepper, macaroni, corn, tomato soup, and ripe olives. Place in a $2\frac{1}{2}$ -quart casserole, top with buttered cornflakes, and bake in a 350° F. oven for 30 minutes.

Veal Loaf

(6 to 8 servings)

- $1\frac{1}{2}$ pounds ground veal
- $\frac{1}{2}$ pound ground pork
- $\frac{1}{2}$ cup coarse bread crumbs
- $\frac{1}{2}$ cup evaporated milk
- 2 eggs, slightly beaten
- 2 tablespoons lemon juice
- 1 teaspoon salt
- 1 teaspoon celery salt
- $\frac{1}{4}$ teaspoon pepper
- 2 slices bacon

Combine all ingredients except bacon, and pack into a greased 9×5 loaf pan. Dice the bacon and place on top of loaf. Store in refrigerator. Bake at 350° F. for about $1\frac{1}{2}$ hours.

Beef Italian

(6 servings)

- $1\frac{1}{2}$ pounds round steak, boneless
- 1 egg, beaten
- $\frac{1}{2}$ cup Parmesan cheese
- $\frac{1}{2}$ cup fine bread crumbs

Cooking oil

- Dash of pepper
- Dash of oregano
- $\frac{1}{4}$ cup chopped onion
- $1\frac{1}{2}$ teaspoons sugar
- 6-ounce can tomato paste
- 2 cups hot water
- $\frac{1}{2}$ pound cheese, sliced

Pound the steak very thin; cut into 6 servings. Dip the meat into the beaten egg, then roll in mixture of Parmesan cheese and crumbs. Brown steak, seasoned with pepper and oregano, in oil over medium heat. Place in shallow pan. Cook onion in the oil until soft but not brown; stir in the other ingredients except the cheese. Gradually add the hot water, stirring. Pour most of the sauce over the meat; top with cheese slices and remaining sauce. Bake at 350° F. for 1 hour.

Oven Stew

(Serves 6 to 8)

- 2 pounds beef, cut into 1-inch cubes
- 2 onions, sliced
- 4 carrots, sliced $\frac{1}{4}$ -inch thick
- 1 turnip, sliced

- 1 cup thinly sliced cabbage
- 1 cup diced celery
- 3 sprigs parsley
- Salt to taste
- $\frac{1}{2}$ teaspoon peppercorns
- 1 bay leaf
- 5 cloves
- 2 cups water
- 1 large can tomatoes
- 3 tablespoons flour
- 1 package frozen peas

Toss the beef in seasoned flour and brown in 2 tablespoons hot oil. Add all the other ingredients with the exception of the flour and peas. Place in a baking dish. Cover, and bake at 250° F. for 3 hours or until the meat and vegetables are tender. Ten minutes before serving, stir in the flour and peas.

Country Ham Casserole

(Serves 6-8)

- 6 hard-cooked eggs, sliced
- 2 cups diced cooked ham
- 5 tablespoons melted butter
- 7 tablespoons flour
- 4 cups milk
- 3 tablespoons chopped onion
- 3 tablespoons chopped green pepper
- 3 tablespoons chopped celery
- Salt and pepper to taste
- $\frac{1}{2}$ teaspoon mustard

Arrange the eggs and ham in layers in a greased casserole. In a skillet or saucepan blend the flour in the butter and gradually stir in the milk. Cook, stirring until thickened. Add the other ingredients and pour over the ham and eggs. Sprinkle with bread crumbs mixed with grated cheese. Chill until about 45 minutes before serving. Heat in 350° F. oven until browned and bubbly.

Family Tuna Casserole

(Serves 6)

- 3 cups cooked rice
- 1 can cream of mushroom soup
- $\frac{3}{4}$ cup evaporated milk
- $\frac{1}{2}$ teaspoon thyme
- 1 tablespoon grated onion
- 1 teaspoon Worcestershire sauce
- 1 cup chopped celery
- 1 small can pimiento, chopped
- 2 cans tuna
- 1 cup grated cheese

Combine all the ingredients. Pour into a buttered casserole. Sprinkle with crushed potato chips. Chill until 45 minutes before serving. Bake in a 375° F. oven.

Chicken and Rice Casserole

(Serves 6)

- 1 cup uncooked rice
- 2 tablespoons butter
- 1 cup diced celery
- $\frac{1}{4}$ cup diced green pepper
- $2\frac{1}{2}$ cups chicken broth
- Salt and pepper to taste
- 2 cups cooked chicken
- 2 tablespoons cornstarch
- 1 teaspoon lemon juice
- $\frac{1}{2}$ package frozen peas
- 1 cup crushed potato chips

Fry the rice in the butter until it is golden brown. Add the celery, green pepper, $\frac{1}{2}$ cup chicken broth, and season to taste. Cook until all moisture is gone. Thicken 2 cups chicken broth with cornstarch. Add the diced chicken and lemon juice, and season to taste. Put alternate layers of rice, chicken, and peas in a buttered casserole. End with the chicken mixture. Top with crushed potato chips. Chill until just before dinner. Bake in a 350° F. oven for 30 to 45 minutes.

Home, Sweet Home

Snacks have the ability to do many things. They can:

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Stimulate an appetite.

Create a mood.

Be a reward.

Smother a desire.

Kill a resolution.

Add joy to a moment.

Warm a heart.

Entertain a group.

Make an event special.

An inexpensive, low-calorie snack for a family evening is always welcome. Next week try serving these corn crisps and hot tomato juice.

Grace's Corn Crisps

- 1 cup water
- 2 tablespoons butter
- 1 cup yellow cornmeal
- $\frac{1}{2}$ teaspoon salt
- onion salt
- Parmesan cheese

Bring the water and butter to a boil; add cornmeal and salt all at once, stirring rapidly. Remove from heat and stir until dough forms a ball. Divide it into 2 parts. Place each ball on a well-buttered cookie sheet and smooth out with fingers until the pan is covered. The dough will be very thin, but keep patting it until the sheet is covered. Bake in a 375° F. oven until the edges curl and the corn crisp is a golden brown. Sprinkle with onion salt and Parmesan cheese. When cool, remove the corn crisps from the pans in large pieces. Gently place in an attractive dish or basket. Nibble and enjoy. This snack is good served as an accompaniment to soup, fruit cocktail, fish cocktail, or punch. \odot

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The Convergence of Science and Religion

By Charles H. Townes

The ever-increasing success of science has posed many challenges and conflicts for religion—conflicts that are resolved in individual lives in a variety of ways. Some accept both religion and science as dealing with quite different methods, and thus separate them so widely in their thinking that no direct confrontation is possible. Some repair rather completely to the camp of science or of religion and regard the other as of little importance, if not downright harmful.

To me science and religion are both universal and basically very similar. In fact, to make the argument clear, I should like to adopt the rather extreme point of view that their differences are largely superficial, and that the two become almost indistinguishable if we look at the real nature of each. It is perhaps science whose real nature is the less obvious, because of its blinding superficial successes. To explain this, and to give perspective to the non-scientists, we must consider a bit of the history and development of science.

The march of science during the 19th century produced enormous confidence in its success and generality. One field after another fell before the objective inquiry, experimental approach, and logic of science. Scientific laws appeared to take on an absolute quality, and it was very easy to be convinced

that science in time would explain everything.

This was the time when Laplace could believe that if he knew the position and velocity of every particle in the universe and could calculate sufficiently well, he would then know the entire future. Laplace was simply expressing the evident experience of the time, that the success and precision of scientific laws had changed determinism from a speculative argument to one that seemed inescapable.

This was the time when the devout Pasteur, asked how he as a scientist could be religious, simply replied that his laboratory was one realm, and that his home and religion were a completely different one.

There are today many vestiges of this 19th century scientific absolutism in our thinking and attitudes. It has given Communism, based on Marx's 19th century background, some of its sense of the inexorable course of history and of "scientific" planning of society.

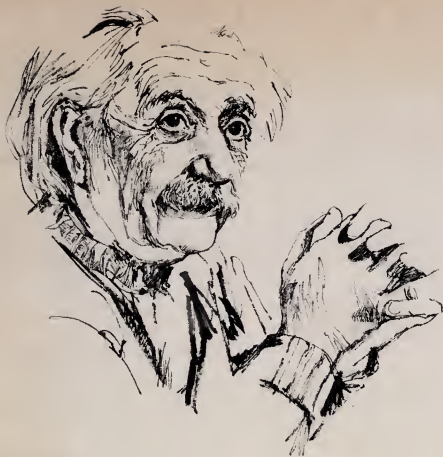
Toward the end of the 19th century, many physical scientists viewed their work as almost complete and needing only some extension and more detailed refinement. But soon after, deep problems began to appear. The world seems relatively unaware of how deep these problems really were and of the extent to which some of the most fundamental scientific ideas have

been overturned by them. Perhaps this unawareness is because science has been vigorous in changing itself and continuing to press and has also diverted attention by ever more successes in solving the practical problems of life.

Many of the philosophical and conceptual bases of science have, in fact, been disturbed and revolutionized. The poignancy of these changes can be grasped only through sampling them. For example, the question whether light consists of small particles shot out by light sources or by wave disturbances originated by them had been debated for some time by the great figures of science. The question was finally settled in the early 19th century by brilliant experiments that could be thoroughly interpreted by theory. The experiments told scientists of the time that light was unequivocally a wave and not particles. But about 1900, other experiments turned up that showed just as unequivocally that light is a stream of particles rather than waves. Thus physicists were presented with a deeply disturbing paradox. Its solution took several decades and was only accomplished in the mid-1920's by the development of a new set of ideas known as quantum mechanics.

The trouble was that scientists were thinking in terms of their common

From Think, March-April 1966. Used with permission.



Albert Einstein and Job. Faith is necessary to men of both science and religion, says Dr. Townes. A firm belief in an orderly universe, somewhat like Job's durable conviction, sustained Einstein. "God is very subtle," he once remarked, "but he is not malicious."

everyday experience, and that experience encompassed the behavior of large objects but not yet many atomic phenomena. Examination of light or atoms in detail brings us into a new realm of very small quantities with which we have had no previous experience, and where our intuitions could well be untrustworthy. And now in retrospect, it is not at all surprising that the study of matter on the atomic scale has taught us new things, and that some are inconsistent with ideas that previously had seemed so clear.

Physicists today believe that light is neither precisely a wave nor a particle, but both, and we were mistaken in even asking the question, "Is light a particle or is it a wave?" It can display both properties. So can all matter, including baseballs and locomotives. We don't ordinarily observe this duality in large objects, because they do not show wave properties prominently. But in principle we believe they are there.

We have come to believe other strange phenomena as well. Suppose

an electron is put in a long box where it may travel back and forth. Physical theory now tells us that, under certain conditions, the electron will sometimes be found toward one end of the box and sometimes toward the other, but never in the middle. This statement clashes absurdly with ideas of an electron moving back and forth, and yet most physicists today are quite convinced of its validity and can demonstrate its essential truth in the laboratory.

Another strange aspect of the new quantum mechanics is called the uncertainty principle.

This principle shows that if we try to say exactly where a particle (or object) is, we cannot at the same time say exactly how fast it is going and in what direction; or, if we determine its velocity, we can never say exactly what its position is. According to this theory, Laplace was wrong from the beginning. If he were alive today, he would probably understand along with other contemporary physicists that it is

fundamentally impossible to obtain the information necessary for his precise predictions, even if he were dealing with only one single particle, rather than with the entire universe.

The modern laws of science seem, then, to have turned our thinking away from complete determinism and toward a world where chance plays a major role. It is chance on an atomic scale, but there are situations and times when the random change in position of one atom or one electron can materially affect the large-scale affairs of life and, in fact, our entire society. A striking example involves Queen Victoria, who, through one such event on an atomic scale, became a mutant and passed on to certain male descendants in Europe's royal families the trait of hemophilia. Thus one unpredictable event on an atomic scale had its effect on both the Spanish royal family and, through an afflicted czarevitch, on the stability of the Russian throne.

This new view of a world that is not

“...some of the most
fundamental scientific
ideas have
been overturned...”

predictable from physical laws was not at all easy for physicists of the older tradition to accept. Even Einstein, one of the architects of quantum mechanics, never completely accepted the indeterminism of chance that it implies. “Herr Gott würfelt nicht”—the Lord God doesn’t throw dice! It is interesting to note also that Russian Communism, with its roots in 19th century determinism, for a long time took a strong doctrinaire position against the new physics of quantum mechanics.

When scientists pressed on to examine still other realms outside our common experience, further surprises were found. For objects of much higher velocities than we ordinarily experience, relativity shows that very strange things happen. First, objects can never go faster than a certain speed, regardless of how hard they are pushed. Their absolute maximum speed is that of light—186,000 miles per second. Further, when objects are going fast, they become shorter and more massive—they change shape and also weigh more. Even time moves at a different rate; if we send a clock off at a high velocity, it runs slower.

This peculiar behavior of time is the origin of the famous cat-kitten conceptual experiment. Take a litter of six kittens and divide them into two groups. Keep three of them on earth; send the other three off in a rocket at a speed nearly as fast as light, and

after one year bring them back. The earth kittens will obviously have become cats, but the ones sent into space will have remained kittens. This theory has not been tested with kittens, but it has been checked experimentally with the aging of inanimate objects and seems to be quite correct. Today the vast majority of scientists believe it true.

Scientists have now become a good deal more cautious and modest about extending scientific ideas into realms where they have not yet been thoroughly tested. Of course, an important part of the game of science is, in fact, the development of general laws that can be extended into new realms. These laws are often remarkably successful in telling us new things or in predicting things that we have not yet directly observed. And yet we must always be aware that such extensions may be wrong, and wrong in very fundamental ways. In spite of all the changes in our views, it is reassuring to note that the laws of 19th century science were not so far wrong in the realm in which they were initially applied—that of ordinary velocities and of objects larger than the point of a pin. In this realm they were essentially right, and we still teach the laws of Newton or of Maxwell, because in their own important sphere they are valid and useful.

We know today that the most sophisticated present scientific theories, including modern quantum mechanics, are still incomplete. We use them because in certain areas they are so amazingly right. Yet they lead us at times into inconsistencies that we do not understand, and where we must recognize that we have missed some crucial ideas. We simply admit and accept the paradoxes and hope that sometime in the future they will be resolved by a more complete understanding. In fact, by recognizing these paradoxes clearly and studying them, we can perhaps best understand the limitations in our thinking and correct them.

With this background on the real state of scientific understanding, we come now to the similarity and near identity of science and religion. The goal of science is to discover the order in the universe, and to understand through this order the things we sense around us—even man himself. This order we express as scientific principles or laws, striving to state them in the simplest and yet most inclusive ways. I believe the goal of religion is to understand (and hence accept) the purpose and meaning of our universe and how we fit into it. Most religions see a unifying and inclusive origin of meaning, and this supreme purposeful force we call God.

Understanding the order in the universe and understanding the purpose in the universe are not identical, but they are also not very far apart. It is interesting that the Japanese word for physics is *butsuri*, which translated means simply the reason for things. Thus we readily and inevitably link closely together the nature and the purpose of our universe.

What are the aspects of religion and science that often make them seem almost diametrically opposite? Many of them come, I believe, out of differences in language used for historical reasons, and many from quantitative differences that are large enough that unconsciously we assume they are qualitative ones. Let us consider some of the aspects where science and religion may superficially look very different.

The essential role of faith in religion is so well-known that taking things on faith rather than proving them is usually taken as characteristic of religion and as distinguishing religion from science. But faith is essential to science too, although we do not so generally recognize the basic need and nature of faith in science.

Faith is necessary for the scientist even to get started, and deep faith is necessary for him to carry out his tougher tasks. Why? Because he must have confidence that there is order in

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"Most important
scientific discoveries
...are closely akin
to revelation."

the universe and that the human mind—in fact, his own mind—has a good chance of understanding this order. Without this confidence, there would be little point in intense effort to try to understand a presumably disorderly or incomprehensible world. Such a world would take us back to the days of superstition, when man thought capricious forces manipulated his universe. In fact, it is just this faith in an orderly universe, understandable to man, that allowed the basic change from an age of superstition to an age of science and has made possible our scientific progress.

The necessity of faith in science is reminiscent of the description of religious faith attributed to Constantine: "I believe so that I may know." But such faith is now so deeply rooted in the scientist that most of us never stop to think that it is there at all.

Einstein affords a rather explicit example of faith in order, and many of his contributions come from intuitive devotion to a particularly appealing type of order. One of his famous remarks is inscribed in German in Fine Hall at Princeton: "God is very subtle, but he is not malicious." That is, the world that God has constructed may be very intricate and difficult for us to understand, but it is not arbitrary and illogical. Einstein spent the last half

of his life looking for a unity between gravitational and electromagnetic fields. Many physicists feel that he was on the wrong track, and no one yet knows whether he made any substantial progress. But he had faith in a great vision of unity and order, and he worked intensively at it for 30 years or more. Einstein had to have the kind of dogged conviction that could have allowed him to say with Job, "Though he slay me, yet will I trust in him."

For lesser scientists, on lesser projects, there are frequent occasions when things just don't make sense, and making order and understanding out of one's work seems almost hopeless. But still the scientist has faith that there is order to be found, and that either he or his colleagues will someday find it.

Another common idea about the difference between science and religion is based on their methods of discovery. Religion's discoveries often come by great revelations. Scientific knowledge comes by logical deductions, or by the accumulation of data that are analyzed by established methods in order to draw generalizations called laws. But such a description of scientific discovery is a travesty on the real thing. Most of the important scientific discoveries come about very differently and are much more closely akin to revelation. The term itself is generally not used for scientific discovery, since we are in the habit of reserving revelation for the religious realm. In scientific circles one speaks of intuition, accidental discovery, or simply that someone had a wonderful idea.

If we compare how great scientific ideas arrive, we see that they all look remarkably like religious revelation viewed in a non-mystical way.

Think of Moses in the desert, long troubled and wondering about the problem of saving the children of Israel, when suddenly he had a revelation by the burning bush.

Consider some of the revelations of the New Testament.

Think of Gautama Buddha, who traveled and inquired for years in an effort to understand what was good and then one day sat down quietly under a Bo tree where his great ideas were revealed.

Similarly, the scientist, after hard work and much emotional and intellectual commitment to a troubling problem, sometimes suddenly sees the answer. Such ideas much more often come during off-moments than while confronting data.

A striking and well-known example is the discovery of the benzene ring by Kékulé, who, while musing at his fire-side, was led to the idea of a vision of snakes taking their tails in their mouths.

We cannot yet describe the human process that leads to the creation of an important and substantially new scientific insight. But it is clear that the great scientific discoveries, the real leaps, do not usually come from the so-called "scientific method," but rather more as did Kékulé's—perhaps with less picturesque imagery, but by revelations that are just as real.

Another aspect of the difference between science and religion is based on the notion that religious ideas depend only on faith and revelation, while science succeeds in actually proving its points. In this view, proofs give to scientific ideas a certain kind of absolutism and universalism that religious ideas have only in the claims of their proponents. But the actual nature of scientific "proof" is rather different from such simple ideas.

Mathematical or logical proof involves choice of some set of postulates, which hopefully are consistent with one another and which apply to a situation of interest. In the case of natural science, they are presumed to apply to the world around us.

Then, on the basis of agreed-on laws of logic, which must be assumed, one can derive or "prove" the consequences of these sets of postulates.

How can we be sure the postulates

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are satisfactory? The mathematician Godel has shown that in the most generally used mathematics, it is fundamentally impossible to know whether or not the set of postulates chosen are even self-consistent. Only by constructing and using a new set of master postulates can we test the consistency of the first set. But these in turn may be logically inconsistent without the possibility of our knowing it. Thus we never have a real base from which we can reason with surety. Godel doubled our surprises by showing that, in this same mathematical realm, there are always mathematical truths that fundamentally cannot be proved by the approach of normal logic. His important proofs came only about three decades ago, and have profoundly affected our view of human logic.

There is another way by which we become convinced that a scientific idea or postulate is valid. In the natural sciences, we prove it by making some kind of test of the postulate against experience. We devise experiments to test our working hypotheses, and believe that those laws or hypotheses are correct that seem to agree with our experience. Such tests can disprove a hypothesis, or can give us useful confidence in its applicability and correctness, but they can never prove in any absolute sense.

Can religious beliefs also be viewed as working hypotheses, to be tested and validated by experience? To some this may seem a secular and even an abhorrent view. In any case, it discards absolutism in religion. But I see no reason why acceptance of religion on this basis should be objectionable. The validity of religious ideas must be and has

been tested and judged through the ages by the experience of societies and of individuals. Is there any great need for them to be more absolute than the law of gravity? The latter is a working hypothesis whose basis and permanency we do not know. But we risk our lives daily on our belief in it, as well as on many other complex scientific hypotheses.

Science usually deals with problems that are so much simpler and situations that are so much more easily controllable than does religion. The quantitative difference in the directness with which we can test hypotheses in sciences and religion generally hides the logical similarities that are there. A controlled experiment on religious ideas is perhaps not at all possible, and we rely for evidence primarily on human history and personal experience. But certain aspects of natural science and the extension of science into social sciences have also required similar use of experience and observation in testing hypotheses.

Suppose now that we were to accept completely the proposition that science and religion are essentially similar. Where does this leave us, and where does it lead us? Religion can, I believe, profit from the experience of science, where the hard facts of nature and the tangibility of evidence have beaten into our thinking some ideas that mankind has often resisted.

First, we must recognize the tentative nature of knowledge. Our present understanding of science or of religion is likely, if it agrees with experience, to continue to have an important degree of validity just as does Newtonian mechanics. But there may be many deeper things that we do not yet know

Intoxication

By Paul
Armstrong

*Ideas will intoxicate,
If swallowed fast and taken straight;
Will cause a kind of pressure pain,
Infused into an empty brain;
And some would claim it more than fiction
That frequent use may cause addiction.*

and that, when discovered, may modify our thinking in very basic ways.

We must also expect paradoxes, and not be surprised or unduly troubled by them. We know of paradoxes in physics, such as that concerning the nature of light, which have been resolved by deeper understanding. We know of some that are still unresolved. In the realm of religion, we are troubled by the suffering around us and its apparent inconsistency with a God of love. Such paradoxes confronting science do not usually destroy our faith in science. They simply remind us of a limited understanding, and at times they provide a key to learning more.

Perhaps in the realm of religion there will be cases of the uncertainty principle, which we now know as such a characteristic phenomenon of physics. If it is fundamentally impossible to determine accurately both the position and velocity of a particle, it should not surprise us if similar limitations occur in other aspects of our experience. This opposition in the precise determination of two quantities is also referred to as complementarity; position and velocity represent complementary aspects of a particle, only one of which can be measured precisely at any one time.

Nils Bohr has already suggested that perception of man and his physical constitution represents this kind of complementarity. That is, the precise and close examination of the atomic makeup of man may of necessity blur our view of him as a living and spiritual being. In any case, there seems to be no justification for the dogmatic position taken by some that the remarkable phenomenon of individual human personality can be expressed completely in terms of the presently known laws of behavior and molecules. Justice and love may also represent such complementarity. A completely loving approach and the simultaneous meeting out of exact justice hardly seem consistent.

These examples are only somewhat

fuzzy analogies of complementarity as it is known in science, or they may indeed be valid, though still poorly defined, occurrences of the uncertainty principle. But in any case, we should expect such occurrences and be forewarned by science that there will be fundamental limitations to our knowing everything at once with precision and consistency.

Finally, if science and religion are so broadly similar, and not arbitrarily limited in their domain, they should at some time clearly converge. I believe this confluence is inevitable, for they both represent man's efforts to understand his universe and must ultimately be dealing with the same substance. As we understand more in each realm, the two must grow together. Perhaps by the time this convergence occurs, science will have been through a number of revolutions as striking as those that have occurred in the last century and will have taken on a character not readily recognizable by scientists of today. Perhaps our religious understanding will also have seen progress and change. But converge they must, and through this should come new strength for both.

In the meantime, with tentative understanding, uncertainty, and change, how can we live gloriously and act decisively today? It is this problem, I suspect, that has so often tempted man to insist that he has final and ultimate truth locked in some particular phraseology or symbolism, even when the phraseology may mean a hundred different things to a hundred different people. How well we are able to commit our lives to ideas that we recognize in principle as only tentative represents a real test of mind and emotions.

Galileo espoused the cause of Copernicus' theory of the solar system at great personal cost because of the church's opposition. We know today that the question on which Galileo took his stand, the correctness of the idea that the earth rotates around the sun rather than the sun around the

"We must expect
paradoxes,
and not be surprised
or unduly troubled
by them."

earth, is largely an unnecessary question. The two descriptions are equivalent, according to general relativity, although the first is simpler. And yet we honor Galileo for his pioneering courage and determination in deciding what he really thought was right and speaking out. This was important to his own integrity and to the development of the scientific and religious views of the time.

The authority of religion seemed more crucial in Galileo's Italy than it usually does today, and science seemed more fresh and simple. We tend to think of ourselves as now more sophisticated, and of both science and religion as more complicated, so that our position can be less clear-cut. Yet if we accept the assumption of either science or religion, that truth exists, surely each of us should undertake the same kind of task as did Galileo, or as did Gautama long before him. For ourselves and for mankind, we must use our best wisdom and instincts, the evidence of history and wisdom of the ages, and the experience and revelations of our friends and heroes in order to get as close as possible to truth and meaning. Furthermore, we must be willing to live and act on our conclusions. ○

● Long and lonely are the days,
And dark and empty are the
nights.

The work we have is long and
hard

As we attempt to spread the
light

Of truth and happiness abroad

To those who search to find
their God.

And there are those who heed us
not—

Who don't believe we have this
call—

Whom we must warn of what

will come.

This is the hardest part of all,
For they will merit their re-
ward

For heeding not our joyous
word.

But where are those of Israel
Who search to find the upward
path?

Where shall we find those chosen
few

Who seek to parry Justice's
wrath

With kindly, golden, selfless
deeds

To satisfy another's needs?

For to these people we are sent,
But they are hidden—hard to
find—

And we more often speak to
those

✱
Richard L. Evans

The Spoken Word

The cycle of our worries

The cycle of our moods and worries is puzzling at times. The same troubles and difficulties that worry us at one time do not so much worry us at another. The same problems that cause sleeplessness at one time do not seem so much to do so at another. The change is often in us, more than in external events. A physical symptom, concern about a loved one, concern about ourselves may run from optimism to deep depression with about the same set of circumstances, except within ourselves. When we worry we are less efficient; we contribute to the cause and slow down the cure. Whatever the cause, we should do what we can do, and not just brood and wonder and hope our worry will go away. If we are young and worrying about the future, we should study and prepare and make ourselves as competent as we can. If our worry comes from a troubled conscience, we should repent, be prayerful, cultivate a simple faith, and keep the commandments. Whatever our worries, we should not brood in the dark. Darkness is dangerous. It is physically, mentally, emotionally dangerous. We should take our worries out and look at them in the light, separate facts from fears, think things through, and not imagine the worst on a sleepless night. "Life is thickly sown with thorns," said Voltaire, "and I know no other remedy than to pass quickly through them. The longer we dwell on our misfortunes, the greater is their power to harm us." All men have down days, discouraging days, difficulties and depression. Countless people have conquered, have overcome, have picked up broken pieces, or have gone on even when there weren't many pieces to pick up. We need faith and facts and good plain common sense to lift us from the down days and the darkness, remembering that discouragement and depression often come from the distortion of darkness. This sentence from Marcus Aurelius is oversimplified, but since worry is often caused by doing nothing about something we should be doing, for many situations it has within it something of real substance: "I do my duty," he said; "other things trouble me not."¹

¹The Philosophy of Marcus Aurelius, XII i.

✱"The Spoken Word" from TempleSquare, presented over KSL and the Columbia Broadcasting System November 26, 1967. Copyright 1967.



*With spirits beaming, good and kind,
Who seek not for a better way,
But close their minds to what we say.*

*Oh, the aching in my heart!
Oh, the agony of mind!—
When I see the blinding wall
Before these people—good and kind—
Which blocks from them the glowing vision
They could see if they would listen!*

*If only I could give to them
A moment's view of what I see!
If only I could raise in them
A moment's hope that they could be
A being on a higher plane,
With glory which would never wane!*

The Call By Geary R. Younce



*But I remember they are given
Agency with which to choose
Those things which they most want to have
And also those they want to lose.
For to each person it is given
To choose the role he wants in heaven.*

*But of the words I give to them,
I testify as to their truth.
For on the final judgment day
I want to stand without reproof;
That I may hear the words,
"Well done!"
Come thou and live with me,
my son."* ○



Richard L. Evans

The Spoken Word

Humor on high and low levels

Humor is essential to a full and happy life. It is a reliever and relaxer of pressure and tension, and the saving element in many situations. But there are different kinds of humor, prompted by different spirits, some sincere, some unacceptable. There is delightful, wholesome humor that heals and helps the spirit and gives a lift to life. There is giddy, trivial humor that produces light-minded laughter—the all-but-vacant and inconsequential kind that comes with little content, little cause. There is evil humor, grim humor, humor that embarrasses, and humor that is cruel, unkind. There is humor that is unclean, and that has no place among considerate people or in decent society. There is an account of a man who cautioned a speaker against telling off-color stories, because, said he, “There are ladies present”—to which someone added the observation that there were also gentlemen present. The assumption that something suggestive, low-minded, or unclean is all right in one kind of audience but not in another is a questionable assumption. Anything filthy or basically unclean is wrong in any audience. One of the frequent and unfortunate mistakes that some speakers and performers and masters of ceremonies make is assuming that they should degrade themselves and their audience with suggestive, unclean stories—stories that are filthier than they are funny, to the embarrassment of every decent-minded person. Even when suggestive and unclean humor gets a laugh, it is more likely the laugh of embarrassment, rather than of genuine amusement: embarrassment for the poor judgment of him who has gone so far as to forget decency and good taste; for him who goes below the level of what is clean, to what is supposedly clever even if unclean. We lower our own level and contribute to the downpull of young and impressionable people when we inject unclean, low-minded humor into any part of any proceedings, in public or in private. We may well be grateful for the man of clean mind, and for the gift and blessing of kindly, wholesome humor, which adds a wonderful lift to life.

*“The Spoken Word” from TempleSquare, presented over KSL and the Columbia Broadcasting System November 12, 1967. Copyright 1967.

The LDS Scene



Temple Square Lighting

For the third straight year, Temple Square was aglow with over 100,000 colorful Christmas lights, which drew large crowds of visitors during the Christmas season. Thousands of tiny globes lit up every limb, branch, and twig in a wide circle of wintering sycamores, maples, box elders, birches, and pines. A tableau of scenes of the Nativity was also well received by visitors, as were huge reproductions of paintings on the life of Christ, which were placed near the center walkway. Inside the Tabernacle, performances of the opera "Amahl and the Night Visitors" were presented for several nights to capacity crowds. Some 63 television stations throughout the U.S. carried a special 30-minute color presentation of "Christmas on Temple Square," which featured the lighting, the Nativity display, and the Tabernacle Choir.



Guatemala Seminary

Brother Alan Baldizon of the Guatemala Stake instructs youth in one of two early morning seminary classes organized in the Guatemala Stake. Stake President Udine Falabella teaches the other class. More than 40 LDS youth attended classes in Book of Mormon this past year. Greater numbers are expected in the present school year, which began in January and continues until October.

Interstate Commerce Commissioner

Grant E. Syphers has been appointed by President Lyndon B. Johnson as a commissioner on the Interstate Commerce Commission. Brother Syphers, new resident of the Fairfax (Virginia) Ward, formerly resided in West Arcadia (California) Ward. The Interstate Commerce Commission, oldest regulatory commission in

U.S. government, regulates interstate transportation and commerce in the United States.





Polynesian Center Director

Lawrence Haneberg of Honolulu, Hawaii, has been named vice-president and general manager of the Church's Polynesian Cultural Center in Laie, Hawaii. Brother Haneberg, formerly a member of the Honolulu Stake presidency, has a strong family heritage in Hawaii. His grandfather was an early Hawaiian sugar planter and co-founder of Clorox Chemical Company. Brother Haneberg will coordinate management of the six authentic villages—Hawaiian, Tongan, Samoan, Maori, Tahitian, and Fijian—that make up the famed tourist center.

Distinguished Service Award

LeRoy R. Stevens, president of Stevens Henger Business College and member of the Monument Park (Salt Lake City) 15th Ward, has received the distinguished service award of the United Business Schools Association. The association has a membership of more than 500 schools in



Educational Post

Dr. Earl C. Crockett, academic vice-president of Brigham Young University, has been reelected chairman of the high commission of the Northwest Association of Secondary and Higher Schools for two additional years. It is only the second time in the organization's history that a chairman has been reelected. The association is the official accrediting agency for universities, colleges, and high schools in Montana, Utah, Idaho, Washington, Oregon, Nevada, and Alaska. In 1964, Dr. Crockett served as acting president of Brigham Young University.



North and South America, representing enrollment of over 200,000 students.



BY High School to Close

After 92 years of service, the Brigham Young High and Elementary School will discontinue operation at the end of the current 1968 school year. Originally a part of Brigham Young Academy, the school had as its purpose the training of student teachers. However, increasing numbers of students in education have long required the placement of BYU student-teachers in districts throughout Utah and surrounding states. BY High students, in the center hallway between classes, swarm in front of a trophy case loaded with evidence of their triumphs over the years.



Sao Paulo Exhibit

Bishop Helio da Rocha Camargo of the Sao Paulo (Brazil) Second Ward explains the importance of religion to Jose de Almeida Leite, head of Sao Paulo's department of culture and education, at the opening of the Brazilian Mission's pavilion at the Lapa Municipal Library. At the request of officials, the exhibit was shown in all 13 of Sao Paulo's municipal libraries. Much praise was received for the exhibit's high quality and its message of love and peace.

The Church Moves On



Richard L. Evans

The Spoken Word

Thanks: for the organization and
operation of the earth

In considering things to be thankful for, there is this we often take for granted: the organization and operation of the earth. "What would this life of ours be like," asked one writer, "if Chance ruled our destinies? If, for instance—Autumn might or might not succeed Summer, Spring might or might not follow Winter. A weary world that would truly be . . . left to the buffeting of an unknown yet all-pervading caprice."¹ What if there were no air of the right kind in the right quantity, renewing itself for our sustenance; or water, which we sometimes thoughtlessly pollute or waste away; or heat and cold within the right range; or soil and all the processes by which it produces; the sun, the seasons, the renewal of spring, the growing of summer, the harvest of autumn, the dormancy of winter, the endless products and providence of the mountains, the sea, the fields, the forests. "Why should they be a matter of course? What have I, or you, what has any man done that earth should glow with beauty, . . . should hang . . . fruit upon the bending boughs . . . ? Surely . . . we might . . . be ready with thankful recognition of a bounty that . . . has gone on supplying [man's] needs through the . . . ages of the past, and supplies them still."¹ And not only for the physical organization of the earth, but for loved ones, for life—the purpose, the mystery, the miracle of it, the birth of a babe, which gives added reason for the reality of eternal continuance, the renewal of resurrection; for it is no greater miracle to have life everlasting than to have life here and now. And so, gratefully we acknowledge the infinite mind of our Maker, and gratefully ought to offer our tithes and offerings, and earnestly consistent service, in thanks for all that God has given, and keep his commandments in remembrance of the love and providence and purpose of the Creator, the God and Father of us all, the organizer and operator of heaven and earth, without whom all these things would not be so. Thank God for all this: for life and what sustains it, for loved ones that make it meaningful, for faith and purpose and continuance, always and forever. Thank God for all of this—and much, much more.

¹"The Thankful Month," *Lewis's Magazine*.

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System November 19, 1967. Copyright 1967.

November 1967

19 New stake presidencies: President William P. Barnes and counselors Reed M. Nielsen and Howard E. Gibson in the Lost River (Idaho) Stake; President Richard L. Warner and counselors Richard J. Marshall and Graham W. Doxey in the University First (Salt Lake City) Stake; President Douglas J. Martin and counselors C. Sydney Shepherd and Albert M. Kewene in Hamilton (New Zealand) Stake.

Hamilton South (New Zealand) Stake was organized from parts of Hamilton Stake by Elder Thomas S. Monson of the Council of the Twelve and President Paul H. Dunn of the First Council of the Seventy. Sustained as president was Harry S. Peckham, with Larry R. Oler and Raymond W. Ritchie as counselors. This is the 445th stake now functioning.

21 Elder Chris Russell Sampson, 20, serving in the Florida Mission, was killed in an automobile accident at West Palm Beach, Florida. His home was Apple Gate, California. His companion, Elder Steven Thomas Olsen of Monroe, Utah, was injured in the same mishap. His injuries are not considered serious.

26 Texas North Stake was organized by Elder Richard L. Evans of the Council of the Twelve and Elder Bernard P. Brockbank, Assistant to the Twelve. Sustained were President Franklin S. Gonzalez and counselors John M. Anderson and Milton L. Pierce. This is the 446th stake now functioning.

27 A collection of Egyptian papyri, once owned by the Prophet Joseph Smith, was given to the Church by the Metropolitan Museum of Art in New York City. (See the January Era.)

28 Perth (Australia) Stake, 447th now functioning, was organized under the direction of Elder Thomas S. Monson of the Council of the Twelve and Bishop Robert L. Simpson of the

Presiding Bishopric. Donald W. Cummings was sustained as president, with Leslie E. Williams and Derek A. Edwards as counselors.

December 1967

3 New stake presidencies: President Robert W. Barker and counselors June B. Thane and Wendell G. Eames, Washington (D.C.) Stake; President Richard P. Shumway and counselors Arden L. Rowley and Dean B. Farnsworth, Orem West (Utah) Stake; President Stephen L. Van Wagener and counselors Dean O. Peck and Samuel L. Hamilton, North Sacramento (California) Stake; President Clive V. Tenney and counselors E. Craig Harper and Joseph C. Price, San Diego (California) East Stake.

8 Multi-colored lights—more than 100,000 of them—were turned on at Temple Square this evening, highlighting other decorations and scenes on Temple Square, all heralding the coming Christmas season.

10 Simi Stake, named for a ward and a geographical location in California, was organized under the direction of Elder Howard W. Hunter of

the Council of the Twelve and Elder Sterling W. Sill, Assistant to the Twelve. It was taken from the Reseda and Canoga Park stakes, and is the 448th stake now functioning. Sustained were President John Lyman Ballif and counselors Lloyd S. Moffitt and Noel T. Greenwood.

New stake presidencies: President Dennis K. Myers and counselors Reed V. Langlois and Grant V. Bunderson in the San Diego South (California) Stake; President Robert D. Orme and counselors Horace E. Hess and Vincent A. Birch in the Yellowstone (Idaho) Stake.

17 The Salt Lake Tabernacle Choir presented its 2,000th weekly radio network program.

22 President David O. McKay attended the annual Christmas meeting of General Authorities and employees of the Church Administration Building. The meeting also honored the birth of the Prophet Joseph Smith. The President's message was read by a son, General Superintendent David Lawrence McKay of the Sunday Schools.

24 A total of 63 television stations are carrying a special 30-minute color presentation of "Christmas on Temple Square" this year.

A Warning

By Kenneth W. G. Catran

*On Cumorah's crest, the Prophet lay,
bathed red in the set of a fatal day.
Great Mormon raised his hand and cried,
"This day a faithless people died.*

*"Once proud and fair, a joy to behold,
with cities of stone, and spires of gold.
Alas! They forsook their Christian zeal
and now lie dead 'neath a heathen heel.*

*"A savage stalks the fruitful land
with flaming torch in upraised hand.
But 'twas not him with his painted face
that spelt thy doom, O wayward race.*

*"A Tower of Babel within the mind
brought to an end my Nephite kind.
They would not heed their God on high
and so are sprawled 'neath a darkening sky."*

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Bufs and Rebuffs

LDS Congressmen

In October and November you ran the viewpoints of LDS congressmen. Personally, we have nothing against this. We like to know which Church members are serving in Congress, and what their views are. However, recently we have heard speakers in Church using quotations from these congressmen, and indicating that these quotations represent the Church's stand on certain issues. For instance, we know from study that the population explosion is not the worst problem we have. Rather, Communism is our worst problem. We know that the purpose of the articles was good, but some people take for granted that be-

cause these men belong to the Church, what they say is Church policy.

Brother and Sister Savage
Cottage Grove, Oregon

Congressmen—even members of the Church—are official representatives of their constituents and themselves only, and not of the Church. Their viewpoints were clearly labeled personal, and as such were published for the interest and stimulation of Era readers.

Two and a Half Years Later

In a belated reading of "Neither Purse nor Sword" (August 1965) by Dr. C. Homer Durham, concerning the U.S. Supreme Court, I could not disagree with it more. I believe that this idea of five men out of nine being able to flout the plain intent of the legislators is going to be the ruin of our constitutional republic if it is not curbed.

These officials are sworn to "protect, uphold, and defend" the Constitution. Also, the comparison of the evolution of the body of the law in Rome and Britain with the U.S. is not valid because the former two did not have a rigid, written constitution. True, we drew heavily on

thousands of years of western civilization in writing the U.S. Constitution, but once written and adopted, it was not to be changed by other than the means provided.

I am thoroughly convinced that our Constitution is a divine document, written by men raised up by God for that very purpose.

William H. Edwards
Phoenix, Arizona

"Morals and Politics . . ."

The column "Morals and Politics in International Life" (November) appears to me to be out of harmony both with the scriptures and with the repeated admonitions of our modern prophets.

Had the philosophy of separating morality from politics been observed, I feel sure we would never have had our Declaration of Independence or our Constitution.

If the philosophy of the article were projected, it would appear that we should surrender to the Communists once they were demonstrably superior to us from a military standpoint. I think we should die first!

W. Vaughn Ellsworth
Mesa, Arizona

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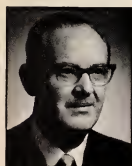
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We Won't Strike

May I express my thanks to all concerned with the publication of the *Era*. From this wonderful magazine I get quite a kick. I love to read about the true Church of Jesus Christ. Since being introduced to the Church by my son Peter, my home has now been transformed into a happy one. No words can really express the wonderful work the young elders do here. The hard work and sincerity of these boys is very moving.

Sometime back I felt that I was rejected not only by my family but by everyone with whom I came into contact. Now I look back on those years and say to myself, "What a waste of years." I am still alone but not lonely. The love of our Heavenly Father, health, happiness, and the blessings of God are worth more than money.

May I offer my thanks to everyone concerned with the *Era*. I have no complaints about it. But please don't you get the strike bug. (In our community a big strike is going on.) I can't help wondering what would happen if our Heavenly Father were to go on strike.

Mrs. Rosemary Morris
Leamington, Pennsylvania

Stayed Up All Night

Perhaps you would like to know that one of our investigators stayed up all night to read the *Eras* we loaned her. Now that she is a member of the Church, she is passing them on to her friends to enjoy.

Elder Jerry L. Blackburn
New Town
Tasmania, Australia

Life Among the Mormons

The poetic series "Life Among the Mormons" in the "End of an Era" has been outstanding in its frankness, good humor, and incisive truth and accuracy. I find it much in the tradition of some of the folk songs, like "Once I lived in Cottonwood," in which the nineteenth century Latter-day Saint pioneer didn't hesitate to satirize the foibles of those both low and high. After all, though the gospel is perfect, no single one of us is.

Robert W. Donigan
Logan, Utah

Compartmentalized Saint

I would like to tell you how much I, and many more with me in our ward, liked the two-part article "Parable of the Compartmentalized Saint" (September-October). In reading the part about exposing the body in beauty contests, and in reading the Prophet's thoughts on the subject, it came to my mind that there are various publications about our Church written by respected members, and some of the publications even carry favorable articles and photographs of beauty queens who are LDS. Does this agree with Church principles and standards? Would these things not have been better left out?

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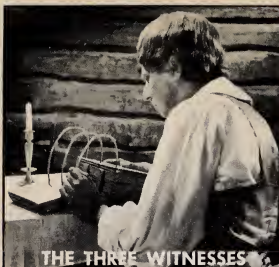
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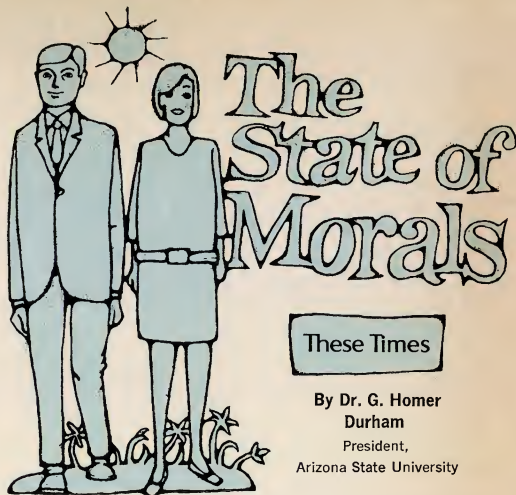
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● Morals constitute the concern for what is right and what is wrong. "Low" morals in common talk refer to standards or conduct on one end of the scale. "High moral standards" generally mean that things or conduct are on the right side. Ordinary people usually say a thing is good or bad. Public figures, politicians, teachers, preachers, executive speechmakers, however, usually talk about "morals."

For some time we have been hearing about "the crisis in morality," or "the new morality," or "moral stagnation," and so forth. Generally speaking, in the public domain, the meanings of such terms go undefined. But the implication runs to the point that things are pretty bad and about to get worse. It has gone this way throughout history. Moral concern goes with the facts and acts of living.

The moral teachings of Jesus, as disclosed in the Four Gospels, set forth the highest standards of individual and social conduct, together with the greatest sense of compassion and understanding

(together with forgiveness) of human frailty. His words, "Neither do I condemn thee: go, and sin no more" (John 8:11), afford comfort. Few, aside from Jesus, ever utter them. Nor are prayers often heard for "them which despitely use you." (Matt. 5:44.) Nor is love displayed toward enemies. The Gospels tell us that moral conduct, right or wrong, is a matter of attitude—of the heart, mind, and spirit, as well as the physical performance of the hand, foot, or body; that in order to keep ourselves in a state of grace, it helps to be forgiving and merciful to others, as a means of disciplining our own feelings, conduct, and expressions.

This leads to one thought as to what may be wrong in the present world. It is that hardly anyone takes time to read what Jesus himself said and did. He continues to be, in Bruce Barton's words, the man nobody knows. If this wrong could be righted, some of the other things, more often talked about, would improve.

Custom, habit, and tradition are more influential than the

"source material" found in the Four Gospels. Despite the rise of literacy and education, and the physical presence of the Bible, our moral standards have been more firmly shaped by the onward sweep of custom and tradition in civilization. Much of the energy expended to uphold rightness or deter wrongness is aimed at superficialities rather than basic human attitudes. For example, long hair, beards, and sandals are not in themselves wrong. Indeed, they were badges of respectability not so long ago. Nor is a neat, well-groomed look always the badge of moral virtue. Appearances are often deceiving. But the minds of men tend to see things in stereotype.

An age that hears outcries against statism, regimentation, the evils of conformity, and the virtues of individualism, tends to shudder at the least expression of individuality and individual difference. Birds of a feather flock together. Any others tend to be ugly ducklings. A small town, composed of single-minded, professed Christians, makes it difficult for those of a different sect when the new factory brings "strangers" to town. The message written large in the Four Gospels goes unheeded. Fear of the unknown pervades the atmosphere until replaced by warm knowledge developed by cool minds.

There is breakdown of law and order. Crimes of violence are on the increase. People are on the increase. The moral crisis moves ever onward, upward, and downward. But the lessons basic to the heart of the matter are rarely heard. Checks are written for the United Fund. Headlines about the latest atrocity are read. But who has actually read the parables of the Good Samaritan or the Prodigal Son recently? And practiced or applied them?

But, be of good cheer. Help exists—and is available. God has made man in such notable fashion that he may stumble through life without taking too much conscious advantage of the New Testament. Help comes in a volume called the Book of Mormon, wherein a good parent-teacher named Lehi disclosed to his son Jacob that "men are instructed sufficiently that they know good from evil," and that redemption "cometh in and through the Holy Messiah; for he is full of grace and truth. Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered." (2 Ne. 2:5-7.)

Now, life has a way of bringing about broken hearts and contrite spirits. Thus, given man's moral nature and life's experiences, the outlook is really hopeful! For, as the Book of Mormon teacher pointed out further to his son, "men are, that they might have joy." (2 Ne. 2:25.)

In conclusion, it may well be important to remark that the ethic of "joy" introduced something quite novel into the Calvinist system of morals, wherein the doctrine was announced in 1830 A.D. Men were supposed to be conceived in sin, to be born in sin, to live in sin, and to die as worms; not eternal souls, born with moral sense ("instructed sufficiently"), endowed with creative power, questing for knowledge and intelligence in order to surmount existing arrangements, moving toward progress.

Well, things seem pretty bad sometimes. But there is comfort in some of these things in these times. Remember the key thought: Morals and moral concerns have for their purpose not misery, but joy! It will help if more of us act as if we really believe it. ○

ATTENTION, CHOIR CONDUCTORS!

Suggested LDS Choir Anthems

Abide With Me, 'Tis Eventide	Gates	M
All Glory, Laud and Honor	Schreiner	M
All in the April Evening	Robertson	M
America the Beautiful	Asper	M
Awake! Arise!	Stickles	E
Beautiful Zion for Me	Daynes	E
Bless Ye the Lord	Ivanoff	E
Brother James Alr	Jacob	M
Come, Come Ye Saints	Robertson	D
Come, Come Ye Saints	Cornwall	M
For the Beauty of the Earth	Davis	M
Glory to God	Kessel	M
God Is Holy	Eberlein	M
God So Loved the World	Stainer	E
Gospel Gives Unbounded Strength, The	Schreiner	E
Gospel Is Truly the Power of God	Schreiner	M
He Watching Over Israel	Mendelssohn	M
Here in This House	Howarth	M
Holy City	Arnold	MD
How Beautiful Upon the Mountains	Harker	MD
I Shall Not Pass Again This Way	Effinger	E
If Ye Love Me, Keep My Commandments	Carlson	M
In My Father's House	MacDermid	M
Jerusalem, O Turn Thee	Gaunod	M
Jesus, Name of Wondrous Love	Titcomb	M
King of Love My Shepherd Is	Fletcher	D
Let Not Your Heart Be Troubled	Shelley	M
Let Us Oft Speak Kind Words	Gates	E
Lo, My Shepherd Is Divine	Haydn	MD
Lo, What a Beauteous Rose	Pratorius	M
Lord Bless You and Keep You	Lutkin	E
Lord Is a Mighty God, The	Mendelssohn	M
Lord Hear Our Prayer	Verdi	MD
Lord Is My Shepherd, The	Richards	M
Lord's Prayer	Gates	M
Lord's Prayer	Robertson	MD
May Now Thy Spirit	Treharne	M
My Redeemer Lives	Gates	M
Now Let the Heavens Be Joyful	Chambers	M
Now Thank We All Our God	Holler	E
Now Thank We All Our God	Bach	M
O Brother Man	Robertson	M
O Cast Thy Burden Upon the Lord	Aulbach	E
O Come, Let Us Worship	Mendelssohn	M
O God, Our Help in Ages Past	Cornwall	M
O Lofly Mountains	Cannon	M
O Loving Savior, Slain for Us	Auber	M
O Worship the King	Cornwall	M
Onward Ye People	Sibellus	M
Open Our Eyes	MacFarlane	D
Open the Gates	Jenkins	M
Poor Wayfaring Man of Grief	Durham	M
Son of Man	Robertson	M
Spirit of God	Niedlinger	M
Still, Still With Thee	Shelley	M
Thanks to Thee, O Lord	Händel	M
That Blessed Easter Morn	Calderell	E
Verdant Meadows	Händel	M
We Are Watchmen	Schreiner	MD
With a Voice of Singing	Shaw	M

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End of an Era

The assignment was written on the seminary classroom blackboard: "Why do we need a Church?" All of the students began to write busily except one. He wrote a few words, then turned to his mathematics book. The teacher, his temperature rising with each step, marched back to him, his red pencil poised to mark "F" on the paper. Then he saw what the boy had written: "To keep the GO in the GOSpel."
—Mrs. John S. Kelley,
Boise, Idaho

Can't Lose

By Elizabeth Whitney

*If I have an umbrella
That's pretty and new
And leave it somewhere,
The result is "adieu."*

*If I leave this umbrella,
Well in its decline,
Someone's sure to come
running
And ask if it's mine!*

A scientist rushed into the control room of the missile center and announced a new discovery. "Gentlemen," he shouted, "there are women on the moon. We just shot up a communication rocket and got a busy signal!"

We have no excuse to err in our knowledge and understanding of right and wrong, because God has marked out the path, the straight and narrow way that leads to life eternal.—Elder Delbert L. Stapley

Lawyer—"You say that you were about 35 feet from the scene of the crime and yet you can identify the defendant? Just how far can you see clearly?" Witness: "Well, when I wake up in the morning I can see the sun, and they tell me that's 93 million miles away!"

The best way I know of to win an argument is to start by being in the right.
—Lord Hailsham

My son Robert, as a child, had a slight speech impediment that he was quite sensitive about. When he was in the fourth grade, his teacher told the class that Utah was settled by pioneers who came, for the most part, from foreign countries. Then she told them to ask their parents about the nationalities of their forefathers. When I told Robert his ancestors were Danish, German, English, Scotch, and Spanish, his face lit up. "Well!" he exclaimed. "No wonder I can't talk plain!"—Mrs. Martha H. Burton, Layton, Utah

A politician thinks of the next election; a statesman of the next generation.
—James Freeman Clarke, American clergyman

*Oh, if it be to choose and call
thee mine,
Love, thou art every day my
Valentine!
—Thomas Hood, "For the
Fourteenth of February"*

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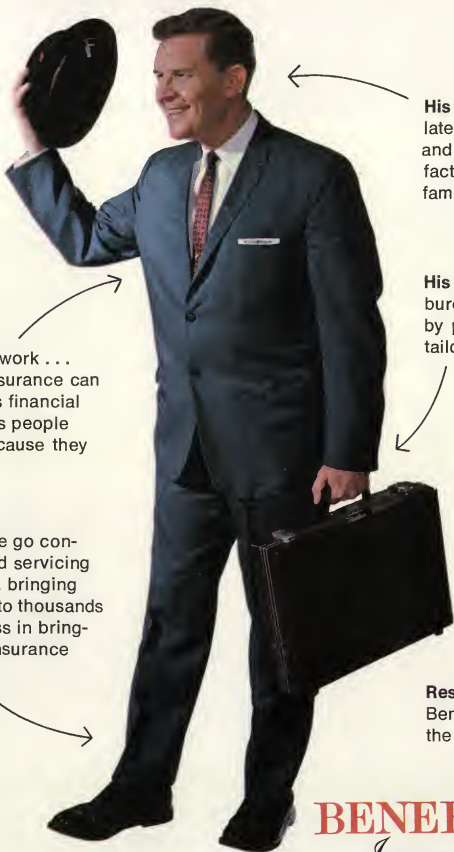
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